The True Effigies of Sir James Harington
Knight and Baronet

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HORÆ CONSECRATÆ,

OR

Spiritual Paſtime.

CONCERNING

Divine Meditations

Upon the great Myſteries of our Faith and Salvation.

Occaſional MEDITATIONS and Gratulatory Reflexions upon particular Providences and Deliverances, vouchſafed to the Author and his Family.

ALSO

A SCRIPTURE-CATECHISME Dedicated to the Service of his Wife and Children.

AND NOW

Publiſhed, together with other Treatiſes mentioned in the following Page for Common Uſe.

By Sir *JAMES HARRINGTON*, Kt. and Baronet.

London, Printed for the Author, 1682.

BODLEIANA · BIBLIOTHECA

The Contents of the Six Treatiſes

I. Treatiſe. *THe Viſion, Exerciſe, and Triumph of Faith*; In which is diſcovered from the Elevated and Holy Mount of Divine Contemplation. 1. The ſhadows of Faith, 2ly. The true Faith and its Object, God in Chriſt; more particularly: The Lord Jeſus Chriſt in his Incarnation, Life, Death, Paſſion, Reſurrection, Aſcenſion, and coming to Judgment, with the Benefits accruing from them, to every true Believer. 3dly, The loſt and miſerable condition of every man by Nature. 4ly, The Reſtauration of man by Grace; conſidered as accompliſh'd by Chriſt, in and by his Prieſtly, Prophetical and Kingly Offices. 5ly. A Proſpect of Eternal Life, conſidered in the Glorification of the Soul and Body; particularly, as to the Faculties and Affections of the Soul; and as to the Senſes and Members of the Body, in the new Heaven and new Earth, during Chriſts perſonal Reign upon Earth for a thouſand years. 6ly. A Prophetical Viſion of Faith, holding forth twelve great works of God, which will ſhortly begin to appear, and ſhall be fulfilled in their Reſpective Seaſons; and to be ended in the Tranſlation of the Saints to Heaven: The Compleatment of Scripture Propheſies; the particulars of which *Twelve Magnalia Dei*, View in the next page; all which is intermixt with Holy Soliloquies, and Divine Ejaculations, applicable and profitable to every true Believer.

II. Treatiſe. *A Scripture-Catechiſme*, contained in an Epiſtle, ſent by the Authour in the Name and Perſon of the Lord Jeſus Chriſt, to his Wife and Children; wherein, in Scripture-phraſes only, is held forth the Doctrine, and Duty of a true Chriſtian; A work of excellent uſe for private Families, as an Appendix to Catechiſing.

III. Treatiſe. *Divine Meditations* upon the Creation, Mans Fall, and Redemption by Chriſt; preſented by the Author to his Parents, in the one and twentieth year of his Age.

IV. Treatiſe. *A Pillar of Praiſe, or Occaſional Meditations* upon many Remarkable Mercies and Deliverances vouchſafed by the Lord, to the Author and his neareſt Relations.

V. Treatiſe. *The Lords days Preeminence* above all other days held forth in an humble anſwer to a paper, or Quere given to the Author, by King *Charles* the Firſt, concerning the Obſervation of the *Lords day* and *Eaſter day*.

VI. *Noahs Dove*, or an Epiſtle of peace directed by the Author to his Fatherly affected Brethren, the *Presbyterians* and *Independents*, as a probable means for their Agreement and Union.

Twelve

TWELVE MAGNALIA DEI:

Or Heads, of the wonderful Works, and Actings of God on Earth, by the Lord Jesus Christ, during his Mediatorie Kingdome, (not yet Accomplisht;) All which are Treated of, in three Tracts of this Volume.

I. *The Raising of the Witnesses*, Rev. 11. 3. unto the 13th.

II. *The Victorious Kingdom of Christ, appearing in the Burning of the City of Rome*, Rev. 18. 8, 9.

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V. *The total Overthrow of the* Turkish Empire, by the *Israelites*, and the subduing of all open Enemies of the Saints, by the reformed Nations, *Ezek.* 38, 39. Chapters. *Dan.* 2. 44, 45.

VI. *The Binding and Casting of Satan, and his Angels into the Bottomless Pit, the Local Hell, for one thousand years*, to begin (as I humbly conceive) about the six thousand year of the world, according to a true Chronology and Account, *Rev.* 20. 1, 2, 3.

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DIVINE MEDITATIONS ON FAITH:

OR, The Vision, Exercise and Triumph of FAITH.

Where the Treasure is, there's the Heart, the thoughts, the affections also. A judicious mind is vertuously ambitious, only being inamored with that, whose true worth invites most its Contemplation, glancing over inferiour things with a superficial and general survew. Matth. 6. 21.

The Soul of Man is never un-imployed, though often mis-imployed, resembling in the perpetuity, though not in the quality of its motion, the ever and all-moving Creator; who as he ever was, so was he never idle, as being a most pure act.

Is this true? Is the mind of Man never vacant? Art

thou never idle O my Soul? Strive then not to be idely employed; that both in acting, and in acting well, thou maist be more like thy Maker. And let the riches on which thou placest thy love, be Heaven and heavenly things: *Where neither Moth nor rust corrupt, nor Thieves break through and steal*; so shall such Treasure be, not the Prison, but the Paradise of thy heart.

Matth. 6. 20.

Amongst all those precious Graces heapt up in the boundless Store-house of Gods mercy, though each particular is to be admired, yet are there degrees of preheminence. For like as the beautiful Stones set in *Aaron*'s Vestments; the Planets amongst the lesser Stars: So these three Divine Graces, Faith, Hope, and Charity, out-shine the rest, attracting the eye of my Soul, and as much invite my Contemplation, as they necessitate my fruition.

These, these are the Fundamental Graces, Superiour to all other, both in respect of the Excelleucy of their Object, Christ Jesus, and of their Subject wherein they reside, a true Christian. The other, *viz.* Temperance, Fortitude, &c. being often-times bestowed by God on many natural Men, in whom they shine with a dim Light, never with a Sun-like splendor. They (like the *Indians*) possessing those Treasures, which Christians know best the right use of: Such Diamonds being then only truly placed, when set within a foile of Humility.

Thus my Soul, through the free Grace of thy Heavenly Father, hast thou exhibited to thy view, and enjoying a Mine of Treasure, a Heaven of Happiness, Riches which exclude not, but command thee to covet. O follow thy Saviours Counsel, be a joyful Man, and industrious Merchant. *Part with all* thy sinful Lusts, *Sell* all thy worldly Vanities; *purchase this* Field, and Trade for these *Pearls*. Thy affections are the price; which that thou mightest disburse without delay, look more seriously into their worth, so shalt thou at once affect, and possess them.

Matth. 13. 44.

As the optick faculty is both weak, and useless to us, in the Discovery of things that are either too neer, or too far distant, and so out of the command of its Power: so also if we suffer it at once distractedly to wander over several species (though within the strength of its speculation)

tion) it cannot give a true judgment, or deſcription of any particular. The ſame Rules bound our underſtanding, the perſpective of our Souls. For look we on God, that Infinite being, further then our limits in his gracious revelation, our ſight is cataracted and dimned with ignorance. View we him too neer in the attribute of his mercy, we grow preſumptuouſly blind. Or place we terrene vanities in our affections as worthy to be equally gazed on with him, our reaſon will prove both purblinde, and falſe-ſighted; rendring an untrue and unprofitable diſcovery to our Souls. The laſt of theſe Rules let me firſt apply; then follow here the objects propoſed to my preſent Meditation, which are the Principal and Evangelical Vertues. Shall I then at once ſuperficially glance over them? No, rather view thou my Soul each grace apart, that ſo thou mayeſt better diſcern the dignity of each particular. And as Faith hath the preheminence amongſt them, and the firſt place in us, at our regeneration; ſo in thy Contemplation.

Phyloſophers are beholding to *Ariſtotle* for moſt of their Definitions; the Chriſtians to the Scripture, as being the truth, and ſo no error in it; as being the Foundation, and therefore no building without it. Wouldſt thou know then O my Soul what Faith is? Search the Scriptures and thou ſhalt find, that *Faith is the Subſtance of things hoped for, the evidence of things not ſeen.* O perfect figure, O true Effigies of that Heavenly Grace, drawn even to the Life by that only great Arts-Maſter, the Spirit of God! Frail Mortals that we are, extraordinary need have we of ſuch exact Deſcriptions; ſince like weak-ſighted Men, we multiply our object, graſping frequently the ſhadow in ſtead of the ſubſtance. Thus being often times deceived in our judgments, by the many counterfeits of Faith, Let us upon ſome Profeſſors thereof (that even falſhood may not want a witneſs) curſorily gaze, as Paſſengers uſe to do, on executed Traytors; learning wiſdome from others harms, rather pitying their folly, than following their example. Hebr. 11. 1.

The Sun may riſe glorioufly, and yet ſuffer an Eclipſe, before it mount the Meridian. Good beginnings may

make us expect, cannot assure us of good proceedings.
1 Cor. 9. 24. *Many run in a race, but he which perseveres to the end obtains the prize.* Man-kinde doth commonly ascend one degree towards Heaven, where frozen with ignorance and folly, they afar of, with the Owle, wonder at the Light, not caring by their approach to enjoy its heat, or to be enlightned with its brightness; like silly Birds hovering over the Devils blaze, (that fowler of Souls) or with ignorant Travellers, eying and following that false and wandering Light of Worldly Vanities, until they be plunged in their own destruction. Amongst these, give me leave to point out the *Historical Believer*, who hath waded, and in the deep, in *Ezekiel's* River; hath ascended one step of *Jacob's* Ladder; yea, with the Serpent in Paradise (that Devil incarnate) hath found out the Tree, of whose sweetness he shall never be a happy partaker.

N. B.

Historical Faith.
Ezek. 49. 3.
Genes. 28. 12.
Genes. 3. 1.

O the folly and madness of rational Souls! who having spyed out the good Land of *Canaan*, choose rather, with the murmuring *Israelites*, to wander in the Wilderness of Vanity, the Deserts of Evil, not only Forty Years, but their whole life time, then to go in to possess that fruitfull Soile, with faithfull *Joshuah*. Tell me, O Man, why the affection doth as it were loose its appetite, change his Channel, and dissent from that Rule in Heavenly things, which in terrene objects it both allows, and follows. The *Covetous* Man having begun but to tast of Riches, continues a *Midas*, ever after, wishing to touch and feed on nothing but Gold. The *Voluptuous* Man having had but an Airy view of Pleasure, is enamoured with it, and devotes his strength, his time, his life to its service. And the *Ambitious* Man having once kneeled on the Foot-stool of honor, never rests, until he hath ascended the Throne. On the other side, change we but the Place, Earth for Heaven (although the objects differ much in worth) and our minds change also. The *Historical Believer*, by his general knowledge and observation of the Principles of Nature and Justice, cannot but confess a God; next, that his Eternal Beeing is only the unexhausted Ocean, from whence all Rich Streams of Graces, and Rivers of Life proceed. The everlasting Mine, and Treasure of Treasures,

Numb. 13.

Revel. 22. 1.

ſures, which are as infinite in their quantity, as their value. Yet for all this proficiency in the theory of Divinity, he ſtill remains a drone, like a lazie Mathematician, only viewing upon his Globe, thoſe magazins of wealth, (the *Indies*) without endeavouring, or taking pains to enjoy them. He knows that Princes are but Vice-royes, Tenants at will, Commiſſioners, whoſe Power laſts not beyond Gods will, or the date of their life; The Almighty only being the Fountaine of Honour, according to that of the Pſalmiſt, *Promotion cometh neither from the Eaſt, nor Weſt, nor from the South, but God is the Judge, he putteth down one, and ſetteth up another.* Notwithſtanding this knowledge of Gods preheminence, he either like the *Barbarians* exchanges Gold for Glaſs, his golden Hours for frail and glaſſy Titles, terrene and empty favours, which are but the counterfeits of true honour, a row of Characters, by which we ſhould ſpell out Heavenly things, the ſubſtance of theſe ſhadowes. Pſal. 75. 6, & 7.

All Earthly honours are either *mediately*, that is, by courſe of Blood, derived from our Parents to us, or elſe *immediately* by the preſent favour of the Prince, conferred upon Us; the worth of them conſiſting in the height of Title, Place or Priviledges above others not ſo dignified. Look then O Glow-worm towards Heaven, and thou wilt ſoon confeſs how infinitely all Earthly vanities are overmatched; they being but rude Patterns, helping us to judge of the Original; degrees to raiſe, not weights to depreſs our Meditations; a Mount *Nebo* to view Mount *Sion*. Have we on Earth Kings to create us honourable? Behold, their Breath is in their Noſtrils; whereas in Heaven, the *Lord is King for ever and ever*, who hath ſaid and verified it, that *though they are Gods, yet they ſhall die like Men*. Further, the World gives to its favourites, large and magnificent Titles, adorning them with ſplendid Robes, which are (as it were) the Superſcription of their Place and Eſtimation. *Pharaoh* named *Joſeph, Zaphnath Paaneah*, which ſignifies Prince. *Daniel* is named *Belteſhazzar*, according to the name of the *Caldeans* God. *David* muſt be ſtiled the *Kings Son* in Law. *Mordecai* goes out from the preſence of the King in Royal Apparel, of blew Pſal. 10. 16. Pſal. 82. 6. Geneſ. 41. 45. Dan. 1. 7. 1 Sam. 18. 21. Eſth. 8. 15.

and white, and with a great Crown of Gold, and with a Garment of fine Linnen and Purple. We ſee here how liberal Earthly Kings, yea Kings of the Earth, have been in the expreſſion of their favours: and can any conjecture, the eternal God, the only Jehovah, and King of Heaven and Earth, can, or will be wanting to his favourites? No, his Word, which is truth it ſelf, ſhall be our aſſurance; Luk. 12. 32. *Fear not little Flock, for it is your Fathers pleaſure to give you the Kingdome.* Nor are we only Kings, but dignified above ſuch expreſſions; the Image of the only true God being renued, and imprinted in us. For through our Lord Jeſus Chriſt's 2 Pet. 1. 4. *moſt great and precious promiſes are given unto us, that by them we ſhould be partakers of the Divine Nature.* Hath *Saul* choſen *David* to be his Son in Law? yea, and he eſteemed it an honour worth the hazarding of his life? But 1 Ep. Joh. 3. 1. *behold what love the Father hath given to us, that we ſhould be called the Sons of God.* Was *Mordecai* ſo publickly honoured by *Ahaſuerus?* God doth far exceed in his free favours towards his: Witneſs St. *John*, ſaying, Rev. 4. 4. *I ſaw round about the Throne four and twenty Seats, and upon the Seats four and twenty Elders ſitting, clothed with white Rayment, having on their Heads Crowns of Gold.*

Come hither O thou loytering Soul, that careſt not to aſcend the Mount with *Abraham*, and *Iſaac*, but ſtayeſt below with his Servants, and Aſſes: that chooſeſt rather to ſtand ſtill, and become a barren, and unmovable *Pillar of Salt, with the faithleſs Wife of Lot*, then with no leſs haſt than good ſpeed to travel toward *Zoar*, a place of ſafety, with her righteous Husband. The Poets tell us a Fable of one *Tantalus*, whoſe hunger-ſtarved Mouth covetouſly gaſped after Golden Apples, which continually fled from him. I would (O half Believer) thou hadſt his hunger, his thirſt, then would our Saviours loving invitation be joyfully obeyed: John 7. 37. *If any Man thirſt, let him come unto me, and drink ſuch living Waters which ſhall not flie from, but into the longing Soul.* Art thou *Adam*'s Son? O here behold *a Tree of Life*, whoſe Root is only tranſplanted from Paradiſe to Heaven; that ſo the Fruit might hang down to Earth. Here is now no pro-

prohibition, to restrain thy ambition, but a commission to warrant thy affection: (*Take and eat:*) O take it, even Christ in his Word, and Sacraments; not carnally as *Adam*, but spiritually, with the hand of thy Soul, which is a saving and applying faith. Next relish it by Meditation, and digest it by prayer. Then shall thine eyes be enlightned, and thou shalt perceive thy nakedness, that so Christ may cloath thee with his righteousness here, and his glory hereafter. Then shalt thou behold the vanity of earthly pleasures, riches, and honours; confessing that God is all these, yea all in all unto thee. That the happiness of Divine knowledge, consists most in fruition. That it is better to acknowledge God to be *Immanuel* with *Isaiah*, then *Daniel*'s God with *Darius*. To imbrace Christ in our armes by faith with *Simeon*, than to see his Star afar of with *Balaam*. To rejoyce in God our Saviour with the blessed Virgin, then to confess Jesus to be the Son of the most high God, with the Legion of Devils. Then shall that virtual and spiritual Figure of God, which according to our capacity, the holy Spirit hath shadowed out by attributes in his Word, and Works, be appropriated unto us by Faith. That so those glorious rayes of his, to wit, his Holiness, his Justice, his Power, which (before our Souls were Eagle-sighted, our minds illuminated) rather scortcht, than cherished; dazled than enlightned us; meet all in the centre of his mercy, Jesus Christ; and from him as it were by reflection, powerfully work upon us, and comfortably refresh the whole Man; renewing, justifying, and sanctifying thee here, and glorifying thee hereafter.

Esa. 7. 14.
Dan. 6. 26.
Luke 2. 28.
Num. 23. 17.
Luke 1. 47.
Mark 5. 7.

All this while, O my Soul, thou hast been viewing the first draught of Faith, rudely painted after a Landskip fashion, and therefore ever beheld at distance. Now observe a second model, limb'd out more exactly, having in every part a seeming perfection. O that the Colours would be but as lasting as lively. The defect then of this Pourtraiture is a false ground, manifested and proved by its short continuance. The truth of which, since it cannot aptly, or charitably be demonstrated, or discovered by any extant piece I know, lest I should seem to be my own Judge, or judge my Brother, I will with reverence look into our

Ark, the ſacred Scriptures; wherein, as there is the two Tables of the Law for our inſtruction, ſo there is a Pot of Manna to encourage and ſtrengthen our obedience. An *Aaron*'s Rod to tell us what we have been, are, and ſhould not be. There I doubt not but to finde ſome Antiquities of the infant Age before the Law, or the middle Age under the Law, and ſome in the old Age of the World, that laſt meaſure of time under the Goſpel. Which, although duſted by death, ſurvived in thoſe living characters for inſtruction, and our purpoſe.

Temporary Faith.

All humane judgments may erre. Neither is there any Seat of Judicature upon Earth, no not *Peter*'s Chair, altogether free from injuſtice and falſe opinions. If it be the certain condition of Man to be uncertain in all his ways; *Nam humanum eſt errare*, it is his Cuſtome to erre; How can he then which is a ſtranger at home, make a true diſcovery abroad? He that ſtumbles in a known and even path, cannot chooſe but fall headlong, if he aſcend craggy paſſages. He that is ignorant of earthly things, cannot be ſpiritually judicious. The beſt oft-times are deceived by their own hearts. (*For the heart of Man is deceitfull above all things, who can know it?*) much more by others. Thoſe which in the falſe Ballance of our underſtanding have ſeemed down weight, being placed in the Scales of the Sanctuary, have been found wanting, as may appear in theſe following examples. Who, although they out-went the proſpect of Men in the right way towards Heaven in the outward acts of Faith, yet afterwards either ſtood ſtill, or wanting Oyl for their Lamps, were benighted and ſtrayed in the broad Paths of proſperity. *Cain* the firſt draught of humanity that ever Man drew; the firſt born to whom hereditarily belonged the bleſſing, and the double portion; the fourth part of the then viſible Church, and a ſacrificing Prieſt before God; *viz.* by his birth, education, & offering, proved to be a Member of the Church; a Profeſſor, by his Prayers; (implyed as the inſeparable Companions of Sacrifices;) the fruits of that profeſſion are manifeſt; ſo that to the ſuperficial view of Man, he ſeems not only practically Religious, but alſo to parallel faithful *Abel*. Yet behold, in proceſs of time, his want

Geneſ. 4. 3.

of

of perſeverence, ſhewes his defect of Sincerity; the murder of his Brother, his former Hypocriſie; and afterwards concluded of, and puniſhed with the Curſe of God; the Hatred of good men, and his ſelf Deſpairation.

Lots Wife was a member of the apparent Church, and as it is probable, forſook her native Country, her Fathers Gods, to be a ſojourner, a ſtranger in a remote Land with *Abraham*. And no doubt (while ſhe lived in that ſinful *Sodom*) was a frequent Hearer of that Doctrine of Repentance, which her Righteous husband Preached with ſo unhappy ſucceſs. Yea, in concluſion, ſhe forſakes *Sodom*, being not only aided by the preſence, but led by the hand of an Angel toward *Zoar*, that Type of Heaven. But no ſooner did the Angel leave her, but her eyes reverſion, diſcover her minds averſion. Which her ſelf would have ſeconded, had not the Almighty, in Favour to her Husband, and in Mercy to Us, made her an examplary Monument, in a Pillar of Salt. Gen. 19. 1.

Next, under the Law, behold *Saul*, not only a Member, but choſen of God to be the Captain over his Church. A man every way well qualified; firſt, for his Body, his Proportion was ſo excellent, that there was *none like him amongſt all* the people. And for his Mind, it was endowed (it ſeem'd) both with Divine and Moral Vertues; witneſs his joyning in *Propheſie*; his performance of many Pious Duties, as his *Sacrifices* at his Coronation, his *asking Counſel of God*, and *inquiry after Sin*; his *confeſſion* and humiliation after *Samuels* Reproof; his *humility* at his Election, his patience and mercy at his Rejection and Defamation; his *Fortitude* againſt the general and open *Enemies of the Church the Ammonite*; his *Zeal* againſt the private and ſecret Enemies of Religion, *viz.* all *Witches and Wizzards*. 1 Sam. 10. 1. 1 Sam. 10. 24. 1 Sam. 10 10. 1 Sam. 11. 15. 1 Sam. 14. 38. 1 Sam. 15. 24. 1 Sam. 10. 21. 1 Sam. 10. 27. 1 Sam. 11. 6. 1 Sam. 28. 3. 1 Sam. 28. 7.

Here then is a ſpring of Piety; a profeſſion, and expreſſion of Religion; a Gourd, whoſe glory may not only ſerve as a Canopy of ſtate to *Saul*, but as a ſhade to one of the Prophets. A gourd indeed, and ſo it faded. For the eave of his laſt day ruined that frontiſ-

piece of Vertue, which his whole lifes best Actions had raised towards Heaven. For, had he been with the Prophets, and joyn'd with them in Propheſie? His ignorance and wants now ſend him to enquire of the Devil. Did he Sacrifice before to God? Now behold, the reward of Divination and Witchcraft are in his hand. He whoſe cuſtom was to ask counſel of God, now ſeeks after a Witch; and he whoſe ſeeming Zeal condemns his Righteous Son, for taſting of an Honey-comb, although ignorant of any reſtraint; now, contrary to his Oath and Covenant made with God, without humiliation and judging of himſelf, or confeſſion of his fault, willingly and wilfully ſwallows down the very gall of Sin. His Humility did not more grace him, when he lay buried in the peoples Stuff, than his Pride did debaſe him, when he preſumed to be one of Gods Council. That patience, fortitude, and mercy which abounded, yea, was extended towards others, is now deficient to himſelf: For, he falls all along upon the Earth, becomes ſore afraid; no ſtrength is left in him, and yet he refuſes to Eat. For, having no conſcience towards God, no wonder if his Body wants the charity of Nature: When the Creature abuſes the Mercy of the Creator, he muſt expect to taſte of his Juſtice: And when he ceaſes to know Himſelf, he ſhall be made to know his Puniſhment. *Saul* hath forgotten both his God and himſelf, and therefore juſtly is he now forgotten, and hears his Funeral cenſure pronounced by him who never ſpoke nor wiſhed better to man, *To morrow ſhalt thou be with me.* 1 Sam. 28. 19.

Forewarning fore-armes not Sinners; he that doubted of his Choiſe, though from the mouth of Gods Prophet, credits his refuſal and death from the Devils Oracle. Extraordinary Bleſſings are the free and voluntary gift of God, and not believed of Sinners before enjoyed. But his puniſhments are the due Burden of ſins deſert, and therefore are expected before divulged. The Soul being often-times aforehand ſenſible of that which the Body afterwards endures. None but a falſe, or temporary Faith hath a final ceſſation; but ſuch is this of *Saul*, he

he now beleeves onely that he might diſpair. The firſt degree of a true Faith, being uſually, the falſe ones laſt ſtep. God lifting up the one from the ſenſe of judgement to the faith and ſight of Mercy. Sin dragging the other from the belief of puniſhment into the gulf of Deſpairation.

Though *Saul* hath his laſt day marked out, even the *morrow*; yet neither the love towards his Sons (whoſe Lives bore the ſame date with his) nor care for himſelf, begets the leaſt endeavour, by delay, or otherwiſe, to outlive the fore-going Propheſie (inevitable are the Judgements of God); nay rather, he haſtens it, ſhortning his flight, that he might ſhorten his life. And, that ſin (according to its nature) might have a companion, he moves his Armour-bearer to be a traitour to his own Soul by example, whom his precept could not force to be a traitour to his Prince. For, he falls upon his Sword, which, inſtead of Defence, becomes a weapon of Offence. So often-times God deals with the Wicked; who, as in life, themſelves are their worſt Enemies, ſo in death they prove their own Executioners. Thus the Sacred Annals, before and ſince *Moſes*, hath by the Deads example, given moſt lively arguments to prove this falſhood, of the deadneſs of this ſeeming life of faith. O admire here the infinite extent of the Mercy of God! who out of the carcaſe of this *Lyon* (Sin) this *Eater* (Death) brings forth both meat and ſweetneſs for his *Sampſons*, his *Nazarites*; making the Downfal of the Fathers, the Riſes of the Children; their Ignorance our Knowledge; their faults and blindneſs, apt ſpectacles to help the weakneſs of our ſight! It now remains, that the holy Records of the faithful and powerful Goſpel, as the Eccho of the Old Teſtament, conſort in the like precedents; that by ſo conſonant an Harmony, the diſſonant, and ungrounded judgement of the moſt hypocritical and temporary Believer, may be convinced, if not converted.

The pureſt Gold hath its Droſs; the beſt Wheat its Tares: Yea, the Moon is then moſt full of Spots, when leaſt empty of Light. The Church of God in the Primitive times, in its Infant Age, had many, who although

they were deemed Members of Christ, had not yet put off the *Old man*, The *Old Adam*. Many, whose Image and outward Superscription seemed to be our *Cesars*, yet proved to be false, and unvaluable Coyn, when they came to their test, or exchange. Witness *Ananias* and
Acts 5. 1. *Sapphira*, (a pair doubly united, by Sin and Wedlock) who, before their trial, were esteemed as Members of the True Church, as Beleevers of the Apostles Doctrine, and no doubt baptised in that Faith; the effects of which seemed to lead them on to forsake the world; for, they sold their possessions to works of Charity and Piety, And laid it at the Apostles feet. Who would not here have parallel'd these with sincere *Joses*, since both parties did the same duty, though not with the same heart; the one acting truly that Christians part, which the other only play'd.

Mans natural light is comparatively darkness, and the height of his Knowledge advantageth him only with a larger prospect of his ignorance; he knowing most that confesses to know nothing. The conscience of our want being the perfection of our science. Only thou, O Lord, art the Fountain of Knowledge and Wisdom; thou triest the Heart and the Reins, and seest not as man seeth.
Psal. 94. 9. *Shalt not thou who planted the Ear, hear?* Thou that *formed the Eye, see? Thou that teacheſt man Knowledge, know?* Thou, O Lord, knowest the thoughts of man. For what end therefore, O *Ananias*, tends the subtil compact with thy Wife? The strength and ripeness of Sin, hastens the harvest of Judgment, wherefore then this
Matth. 24. 51. bare notion of Religion? This worst Sin, hath Hells worst Punishment. What serves for, O *Sapphira*, the impudent defence of this act, which is as lightning before the thunder-clap of Justice; since *the spirit searches*
1 Cor. 2. 10. *all things, yea, the secret things of God?* He knew thy untruth, thy lie, and therefore at once pronounced and executed the truth of thy Judgement. *Behold the feet of them that have buried thy Husband, are at the dore, and shall carry thee out: Whereupon she fell down at the Apostles feet, and yeilded up the Ghost.* Justice depriving those of life (Gods gift) which any way detain mans

gift

gift to God, to wit, their Offerings; or whatsoever else is set apart for an Holy employment.

The indulgent Parent fears that the life story of that child, will prove but a compendium, whose Infant years are an Abridgment of Mans stature. The like observation will be proved true (if doubted) in many preposterously forward Christians, who are like to Childrens Bubbles, which, while they last, are but Topographies to the Beholders: Or, like Lightning; which, though it invelop Heaven, hath nought remaining; yea, scarcely time and place to bear witness of its glory. So these hypocritical and temporary Professors, seem a perfect Map of Christianity, the splendor of Religion. Yet at the appointed time they vanish, becoming so much further off, by how much nearer they seemed to Heaven. View the experiment of this truth in the Scribes and Pharisees, (from the opinion of whose Righteousness, the Jews drews this Maxim, That if any two on Earth should be glorified in Heaven, the one must be a Scribe, the other a Pharisee.) That their Purity was but a Blaze, this vulgar conceit a Falsehood. Hear and believe the Word, yea, the Word of Truth, concluding these Wise men, Fools; these Guides, Misleaders; these Patrons of the Common-wealth, unnatural Vipers; sealing them up with a seven fold Woe, for manifest an hypocrisie, to eternal Damnation. Matth. 23. 13.

Our Saviour was many times guarded with troops and multitudes of Disciples, whose momentary affections proffered Him an Earthly Crown. Yet he, which knew all Hearts, knew the unconstancy of theirs, and therefore *committed not himself to them.* For, had they been as Powerful as Willing, had their affections been as sincere and durable, as they were fervent, yet could not any earthly Monarchy allure him to Reign, who left his Heavenly Throne to Suffer; exchanging a crown of Glory for a Crown of Thornes, that his Humiliation might be be mans Exaltation. O here behold the Unchangeableness of Gods Love, the Vanity and Unstedfastness of Mans best Resolution. Those Disciples, which even now would have Crowned him, those which traced him

through Sea and Land, and having found him, said, What should we do that we might work the Works of God; yea those, who, as it were filled with a passionate desire of possession, prayed, *Lord, evermore give us this Bread*; these now, instead of honouring him with a Diadem, deny his Regal descent, saying, *Is not this Jesus the son of Joseph.* Those whose appetites desired evermore to enjoy this Bread of Life, think there is now no living with this Food; as being too hard for their digestion, their tongues testifying their distate, saying, *This is an hard saying, who can hear it?* To conclude, they that so fast followed him, now as fast depart from him; Witness our Saviours question to his Chosen ones, *Will ye also go away?* O blessed Saviour, Let my Soul be a fellow respondent with *Peter*, and say, *Lord, to whom shall I go? Thou hast the Words of Eternal Life.*

John 6. 30.

John 6. 42.

John 6. 60.

John 6. 68.

My Meditations have spent much time in the discovery of this out-side of Faith. I should now proceed, did not the hateful example of Apostating *Demas* stand branded in Holy Writ, for my observation and conclusion of this Point. Knowledge is the foundation of Faith, but God only is the Master Builder of it. Christians are Priests, imputatively and derivatively from our Saviour, as offering up the Evangelical sacrifices of Prayer, and Praise; but the Ministers of the Gospel, in a more especial manner. *Demas* was a *Priest*, because a Christian; *Learned*, as being without doubt, a *Teacher*; *Pauls* scholler and companion, one whose *eyes* were daily witnesses of *Signes and Miracles*; whose ears were frequent auditours of *Gods Word*: yet this man wanted the witness of the *Spirit* in his *Conscience*. Therefore no marvail if his actions were destitute of its power. *The Wisdom of this world is Foolishness with God*, and proves at length so to Man. *Demas*'s worldliness discovers his Folly; and his second choice shews the Hypocrisie of the first. That affection which towards Christ hath an end, had never a beginning. The Love of God is Lasting. And though our weak understanding, through the interposition of some great Afflictions, may conceive it to be extinct; yet,

1 Cor. 1. 20.

that eclipse past, this overture of falling out, proves the renewing of Love. He that perseveres to the end, shall endlesly be Beloved. But he that grants God the *Major*, his youth and strength; and of his full age the *Minor*, the lesser part of that time, and yet at last doth in fact deny the conclusion, is as little a Christian as a Logician.

The Word of God, as it is the great luminary of Divinity; so likewise the Sun of our Souls, which discovers unto us those glittering counterfeits, which the false and weak lights of our depraved understandings, would present as blameless. This is that Star which guides all *Wise* men to Christ. A Pole Star, directing only all Heavenly Observers; being either unknown, or else not useful to worldly Stargazers. This Word, as it makes us know our selves, which is the principal of wisdom, so it makes us discern (in some sort) others, which is the Divinity of Knowledge. Which of the Devout Jewes would have thought the Scribes and Pharisees hypocrites, had not the Word of that All-creating Word, Christ Jesus, anatomised their shameful Corruption? Who amongst us would have judged a Miraculous Faith, less than a Saving; had not the same Verity assured us, *That many which have Prophesied, cast out Devils, and done many wonderful Works in his Name, should be excluded Heaven* with a *Nunquam novi vos*; *Depart from me ye workers of Iniquity?* Matth. 7.22.

Miraculous Faith.

That a man may be a Conduit-pipe to convey Water of Life to others, and yet prove a vessel of Dishonour, the Religious care of *Paul* witnesseth, who *subjected his body, lest when he had Preached to others, he himself should become a Reprobate.* 1Cor. 11.27. But that they, whose Word aided by the power of Faith, was mighty to cast Sathan out of others, should be possessed themselves, is both Lamentable and Wonderful. These indeed have cropt the Leaves of Faith, leaving the Fruit and Root behind: seeking therewith, like *Adam*, presumptuously to hide their Nakedness, and want both of Application and Justification. Thus these, whilst they think to deceive others, the Devil deceives them.

Charity, the most fruitful, lasting, and most eminent

Grace, begins first at home. The affection which we bear to our selves, being the best pattern for direction of our loves towards others. Witness the approbation of our Saviour Christ, whose abridgement of the whole Law being Charity; the Rule of it was, *To love our Neighbours as our Selves.* From this Expression, or short Paraphrase, who concludes not a primary and most natural Duty, necessarily to be implyed and commanded, [*a self-loving*] though not a *self-love* as being the manner, quantity, and just weight of all our external actions. Of this want, are those guilty, reproved by our Saviour; who (too publickly officious) offer to pull out their neighbours Mote, not being sensible of the Beam in their own Eyes. Also the unhappy Miracle-worker must here plead Guilty, of whom that Jewish saying, falsly applyed to our Lord, may be truly verified, *He saved others, himself he cannot save.*

Matth. 22. 39.

God's Power is the chiefest agent in effecting Miracles; an Attribute most necessary to beget Fear, Admiration, and Humiliation. But alas, the Knowledge of Gods Omnipotency, shall rather affright, than comfort us, without the apprehension and self-application of His love towards us, in Him, for whose Name sake he wrought such Signes. Yea, our Fear will prove slavish, and servile; our Admiration frightful and terrible; our Humiliation distracted and desperate, without the sense and feeling, promise, and assurance of his merciful Love. For *God is Love*, and works by Love. His Love being the only cause of ours to Him, and to others. The truth of this, made *Paul* account *all Faith, though able to remove Mountains, nothing without Charity*; further intimating, that how glorious soever such outsides might seem, they would prove empty shells, void of the kernel, the substance, and true essence of Faith. Charity being the left hand of Faith, as Faith the right eye of Charity.

John 4. 16.

1 Cor. 13. 2.

There needs no other witness of this Faiths insufficiency than *Judas Iscariot.* Who was elected to be one of the Select Disciples, and dignified with the Highest of Callings, even to be the Apostle of Jesus Christ. One

who

who, both under the Law and Gospel, had participated of those initiating Sacraments, Circumcision and Baptisme, as also of that which was for Confirmation, the Passeover. Further, he was a Preacher of the Covenant of Grace, by Word as well as by Name, by Deed as well as by Word; as appears by our Saviours large Commission. He gave them *Power*, viz. *his Twelve Disciples against Unclean Spirits, to cast them out, and to Heal all manner of Sickness*, and all manner of Diseases. The Execution of this, the joynt Confession of the Twelve, and of the Seventy Disciples, doth manifest, saying, *Lord, even the Devils are subject unto us through thy Name*: Loe, here *Judas* miraculously casting out Devils. Will it not be a wonder, yea, and seem an untruth, that this Saint is become a Devil? No. Such a Faith to have such an End, is but natural; a stinted Faith wants enlargement to continue. Through Faith in His *Name* we may do Miracles; but through Faith in His *Blood*, we and *Judas* only can be Saved.

Matth. 10.1.

Luke 10. 17.

John 7. 6.

Acts 4. 30.

The light and fruit of Faith, and all other good Works must shine, not to me, nor to others alone, but to both: Men may be instruments of Heat to others, and yet Cold themselves. Many are made Executioners of Gods Power, which never enjoy his Grace. *Nebuchadonezzar* was his *Rod*, *Cirus* his *Servant*: Neither his *Son*. Yea, Miracles and proofs are not wanting in our dayes; there being those (I fear) whose words have powerfully cast Sathan out of others, their own Souls being not delivered from his Tyranny.

Stories, the monuments of Art, preserve in black and white, what once was done in Colours, by a Grecian Painter; whose Skill was so much an Ape to Nature, that his lively Draughts deceived the double sences of Birds; causing them to prefer the shaddows of Fruits, before the fruitful Substance. The Devil in his subject is not less void of Art, although they both differ in their ends; the one Deceiving, but to shew his Skill; the other being Skilful to deceive Birds who have not reason to correct their Sence, nor to discover the Shaddow of Shaddows; one is only a Laughing-stock of that Artists inno-

cent Craft; But Man, whose incorporeal parts parallel the others Essence, yea, now transcend it, (by how much a positive is better than a depravation) is the stage which Sathans derision tramples on. The least of Scornes, is not the least of Injuries; the height of it, the greatest of Cruelties. Such is his, for it wounds the wounded, seeking to deprive those of Heaven, whom he hath already defrauded of an earthly Paradise.

O my Soul, thou art one of this worlds Commonwealth, to whom this busie Impostor, variously disguised, offers his service. Each mind at first, whiles unhabituated, is in that respect an empty Tablet, on which some portraiture must be drawn. A good and a bad Artist, strive for the Employment. Divers excellent beginnings are there blurd by the one. Divers bad ones amended by the other. The good Models having only this advantage, that once dry, and fixt, they may suffer a Blot, never an utter Defacing. Death lastly brings to light, the work, which challenges the Master, and the Master it. Wouldst thou then know what is Drawn, and whom thou hast Imployed? Let thy following Meditations search out, and observe the Original; which (the shaddowes withdrawn) most opportunely, and in order, meets thy next Contemplation. The pleasingness of Objects, begets a Delight; the delight, an affection; the affection courts an enjoying. *Eve*, the Mother of Sin, and of Man-kind, before she took that Forbidden, and Sacramental Fruit, or tasted the Bitter-sweet, saw that the *Tree was good for Food, and that it was pleasant to the Eyes.* The Scripture thereby intimating, that had not the Flesh afforded entertainment to the Temptation, nor the Eyes been windows to let in the superficial beauty of that knowing Fruit, nor the mind brought forth, and nourisht desires so rebelliously ambitious, no powerful assault, nor subtile stratagem of Sathan, could have prevailed, or been sufficient, to enter a Cittadel so perfectly fram'd, and strongly fortified. As the Body, so the Soul hath its several Objects; according to which diversity, it may be capable of a threefold sight; in all which, the cause, medium and instrument of seeing, with its object, is most considerable. In the first, the sight

Gen. 3. 6.

of

of ſence; there is the Light proceeding from the Sun, occaſioning the operation: 2. The fleſhly nerves which contein the optick faculties, imployed about all objects, and viſible ſubſtances. In the ſecond, the ſight of Reaſon, there is the light of Nature: 2. The luminary or inſtrumental receptacle, the mind of Man: 3. The things obvious, which are chiefly, moral Juſtice, Virtue, and earthly Wiſdom. In the third, *viz.* the ſpiritual and ſupernatural ſight: There is firſt, the Light of Grace; 2. The Eye of Faith, whoſe object is the only begotten, infinitely Glorious, and mercifull Son of God, Chriſt Jeſus, with all his faithful Promiſes, numberleſs Merits, ſaving and incomprehenſible Graces.

This then, O my Soul, is that Sight and Light; in compariſon of which, all other is but Darkneſs, or as Torch-lights to the Sun. By this alone, a true Chriſtian ſhall as much tranſcend the rational, as the rational the ſenſual Creature. Doth the momentary ſplendour of terrene things entice us to affect and prefer them? And ſhall the everlaſting, and perfectly glorious Viſion of Heavenly things; even of Him, who gave Beauty, Form, and Beeing to thee, and all things, prove leſs deſerving, leſs effectual? Was the carnal eyes of my Firſt Parents ſo over-pleaſed with the tranſitory Beauty of an earthly Fruit, that they forgot their Creator, whoſe Image they bare, and entered the death, threatning the breach of his Commandement, though open to the fury of a double Curſe; exchanging the eternity of Happineſs, for a momentary taſte? And ſhall not the Pearleſs ſplendour of Heavenly things, animate me to prepare a hand, a heart, to receive, and taſte, the Manna of Souls, the Fruit of a Tree of Life, not guarded with a Cherubs Fiery ſword, but obvious to all; not rooted in Earth, but ſprang from Heaven; being grafted into Humanity, that his Living Fruit might become the ſaving and eternal nouriſhment of Man? O Lord, I earneſtly cry out with thoſe at *Capernaum*, *Give me evermore of this Food.* Have mercy upon my Infirmities; for, being *Adams* ſon, I have a withered hand, a carnal heart; which *carnality is enmity with thee.* Therefore, *Create in me a clean Heart, and renue*

Ephes. 1.

Rom. 1. 20.

John 6. 34.

Rom. 8. 7.

Pſal. 51. 10.

renue a right Spirit within me. Relieving my *Spiritual wants* with this apprehenſive Grace, by which ſupernatural gift I may be made able to apply thy ſaving Promiſes, with all their dependances.

O *Adam*, I cannot blame thee for the loſs of this Grace; ſince thou depriveſt thy Poſterity of thoſe Treaſures only, which thou was poſſeſt of. But in thy Innocency this thou hadſt not, yet wert thou not therefore defective; for thy created purity needed not any imputative righteouſneſs; being of it ſelf ſufficient, becauſe accepted. The beauty of thy firſt Purity was ſo far from Leproſie, that not the leaſt Stain was then apparent to defage its Candor. Thy Innocency, void of Sin; and therefore required not a Saviour. Thy Soul was the Reſemblance of thy Creator; and therefore a pleaſing, and moſt proper object for his All-glorious ſight. There was without Wrath, Attonement; without Enmity, Mediation; without Debt, ſatisfaction; without Jeſus, Application is unneceſſary.

Infidelity was the firſt means of Death, Faith is the only inſtrument of Life. By the one, came our Deſcent to Hell; through the other, our Aſcent to Heaven. That made us Fly from God offended, this makes us Run unto Him appeaſed. Man had his firſt Spring in the Creation, his Summer in Paradiſe (which ſhould ever have continued, had not his meridianal height ſuffered a declination. So ſhortning his happieſt dayes. he changed both Place and Seaſon. As after the Fall, Winter enſues, ſo did his. For, what are our untimely times, but as a Winter quarter; wherein every Tree is Fruitleſs; we being not ſeemingly, but *really dead in Sinnes and Treſpaſſes.* And if there be any Sap in the Root, or Underſtanding, it ſerves for no other uſe, nouriſhment, or comfort, but to *leave us without excuſe.* If any Leaves, as Moral actions, and outward Profeſſions; alas, theſe may hide from men, our Nakedneſs, producing a ſuppoſition of Fruitfulneſs, but cannot deceive God, who ſhall cauſe ſuch *Leafy Fig-trees to wither.*

Ephes. 2. 1.

Rom. 1. 20.

Mat. 21. 19.

O Saviour Jeſus Chriſt, my Years increaſe, my Life decreaſeth; neither know I how ſoon thou wilt viſite me

by

by Death, or Judgment, when if only as outwardly glorious thou ſendeſt me, my *Portion is with Hypocrites*; if defective of Fruit, thy ſentence hath already awarded me, *fit for the Fire.* Lord, I am a ſtem of ſinfull *Adam*, ſprung from a *barren Root, and therefore a Plant which but Cumbers this Ground.* O thou which only art Lord, and *Husband-man* of Souls, ſo ſhine on me by thy favour, mould and manure me with thy Grace, prune me with thy Fatherly chaſtiſements, that the old Man may be rooted up, and the new Man ſpring up, and grow: that ſo the Winter of Sin paſt, a Spring of Faith may enſue, which in thee being only fruitfully perfect, I may with a happy certainty, expect an Autumn of Glory.

Mat. 7. 19.

Luk. 13. 6. Joh. 13. 1.

Whoſoever believeth in me hath everlaſting life, are the words of our Saviour: from whoſe graciouſneſs every Soul may receive infinite encouragement to purſue the condition, or inſtrumental *means* of ſo unvaluable a gift. For what is more deſired than life? What more abhorred than deprivation? Let this offer therefore of Immortality, the height, and accompliſhment of Mans happineſs, like the ſtreams of Paradiſe, direct thee (O wandering Soul) unto the *Eden* of Glory. In the midſt whereof thou ſhalt finde the Spring of Faith, the Fountain of Life, even God himſelf: From whom alone, all Graces have their right ebulition, and proceſſion: for *God deals to every one the meaſure of Faith.* As in the firſt Creation, he gave a Beeing to what was not; ſo in Mans Regeneration, his immediate Word wrought the one, his written Word the other. Pulpits are Heavenly Conduits from whence by Earthy Veſſels, the Miniſters Voices, (as in ſmaller Pipes) the Waters of Grace are conveyed into every open *Ear. Faith comes by hearing, and hearing by the Word of God.* The life of the Body is the Soul, the Soul of the Soul is Faith. As the Infant lives not till God hath infuſed a Soul: ſo the Chriſtian lives not without his gift of Faith.

Joh. 6. 47. *The means of Faith.*

Rom. 12. 3.

Rom. 10. 17.

O thou whoſe gifts are the effects of thy free Mercy, not our Merit, and therefore without Repentance or Changeableneſs, thou being Wiſdome it ſelf, and therefore Unalterable; Omnipotent, and therefore above all

Ejaculation.

contradiction, and reſiſtance; give to me this Seal of thy love, this firſt fruit of thy favour, and my Converſion. O beſtow on me the Grace I ask; becauſe thou haſt given unto me Grace to ask. For thy bounty is not cloſed up, becauſe thou haſt been liberal, like to Man; ſince thy love is without meaſure; thou therefore give me, becauſe thou haſt given. Thy former favours being but earneſts of thy future mercies.

The Body of Man, like to the Pool of *Betheſda*, hath five Porches, or ſenſes, through which all external pleaſure and delectation enters, as it were to comfort the impriſoned Soul. They being as ſo many Cranies dimly enlightning her Dungeon, that ſo their poor and weak expreſſions might make her ambitious of a perfect liberty. Amongſt theſe, the ſeeing faculty in compariſon of the reſt, may be ſtiled the *beautifull Gate*, for its Grace, and Ornament; and the Bodies *mirrour*, wherein with delight it views the perfection of it ſelf, and others. So that indeed, the better half of Mans temporary felicities conſiſts in outward objects. O have theſe fleſhy eyes of ours, ſuch various preſentations of pleaſure, to delight theſe Bodies of Clay with! and can we imagine Faith (the eye of the immortal Soul) can be deſtitute of a ſubject worthy its view and contemplation? O no, my Soul. The weakeſt-ſighted Faith enjoys a far better, and more excellent proſpect; *viz.* with Eagles eyes looking abroad upon the glorious Son of Righteouſneſs, and Son of God Jeſus Chriſt. The Life of the Body gives the firſt power, and motion to the Eye, but this Heaven-aſpiring ſight gives the Soul its firſt Life: *Hear me*, ſaith God, that is, believe in me, *and your Soul ſhall live.*

Chriſt the object of Faith & Son of God.

Eſay. 55. 3.

The Earthly Sun ſuffers ſometimes an Eclipſe; ſo did ours once for all. An interpoſition cauſed the one; the other, not any defect in his *own* Body or Light, but a condenſe Darkneſs; an Orb of Sin, for a time obſcured his brightneſs. Women and Children, whoſe ſhallow reach fathome not the depth of Natures works, may with a flying fear hide themſelves, not daring to behold the labouring Sun; when a learned Artiſt by Water, or reflection ſearcheth out the cauſe and greatneſs of an Eclipſe.

clipse. Worldly and carnal Men may mask their understanding with a wilfull ignorance. But do thou, O Lord, which *hides these things from the Wise, and revealest them unto Babes*, make me to apprehend the reason, and admire the infiniteness of thy suffering.

Ejaculation.

Matt. 11. 25.

Earth affords not a neerer Union or Relation than friendship. That mysterial incorporation, and perfect conjunction of Wedlock, is but an inclusive of this; that being more particular, this more general. Society is the happiness of Mans life, this is the height of that Conjunction, and the perfection of that happiness. He is either most miserable, or undeserving, that hath not had some taste of this reciprocal fœlicity: Since vice, and vertue have both their favourites, the one exceeding in number, the other in worth. Thus far hath my Meditations roved on Earth, ascending this height of temporary delight, that from such a rise, my Soul may take a quick flight to Heaven. The friendship of the World and all things else in it eminent, or praise-worthy, are but dark shadowes of Heavenly things; beames derived from that eternal Light, to give Light to Man. Doth not the Holy Spirit express the exceeding love of the eternal Father to us his Children by the tenderness of Earthly Parents? His infinite and free mercy, by the charity and friendship of the *Samaritan* stranger? The ardent and unparallel'd affection of our Saviour Jesus Christ, to us his Church, by a Matrimonial and espousal love? O all yee that have any illumination of Faith, come, and witness with me if there were ever, or can be any love, amity, or affection like unto this, which God hath shewed towards us. Lord, I would fain express thy acts of mercy, the witness of thy love, and object of my Faith, but who is sufficient for these things? or able to express what he cannot sufficiently conceive of? How, or where shall I begin? when Lord my beginning was from thee? Yea, from all beginnings hast thou chosen me, and in time hast thou called me, void of love, desire and freedome of will, or any other congruity, remote, or sufficient to answer thee, calling; being the servant of Sathan, and Bond-slave of Sin, and therefore an *Aliene*

Esay. 49. 15.

Mark 10. 33.

Canticles.

Ephes. 2. 2. *from thee and the common wealth of Israel.* One not only ſick, but *dead* in ſins and treſpaſſes, and therefore unable to move towards thee. A natural Man perceiving not the things of God, and therefore ignorant of thee. Thy love alone was the cauſe of mine, for herein is love, *not that we loved thee, but that thou loved'ſt us firſt*; Nor foreknowledge of my after works or willingneſs to receive grace, occaſioned this free Election: For not of *works, which I had done, but according to thy mercy*, didſt thou elect, and ſave me. From thy free and gracious predeſtination my faith with a devout affection makes haſte to behold the Foundation, thy dear Son Jeſus Chriſt my Saviour.

Ephes. 2. 1.

Ephes. 2. 2. 1 Joh. 4. 10.

Titus 3. 5.

Chriſt was born of the Virgin Mary.

O wonder, O infinite Love, O admirable friendſhip! He whoſe glory and greatneſs the Heaven of Heavens cannot contain, was incloſed within the Womb of a poor though pure Virgin. God deſcends in humility from Heaven, that Man might aſcend Heaven in Glory; becoming like to Man, that Man might be like to him. Not *Rome* the Metropolis of the World, nor *Jeruſalem* the glory of *Judea*, muſt tryumph in the birth, or be made more honourable by the firſt preſence of *Emanuel*; but *Bethlem*, the leaſt of the Cities of *Juda*. Which poor place, either ignorant, or regardleſs of ſo high a favour, was not only void of thankfulneſs, and common courteſie; but of neighbourly hoſpitality. A Stable, a Manger, and brute Beaſts being the Palace, the Cradle, the company, it prepared for the entertainment of the Worlds Saviour. Behold here a myſtery of myſteries; He who knows no beginning, now begins to be, that his being in nature might give us a being in grace, in glory. And in his Infancy did our gracious Redeemer begin to ſuffer; the entrance of his life being but the Prologue of his ſorrow, and the total thereof a continued paſſion.

Perſecuted by *Herod.*

His innocent Child-hood is, made the ſubject of treaſon; and nought but his ſlaughter muſt allay the Tyrants ſuſpition. What needed any, unjuſtly, or violently to have ſought his Death, who willingly came to Dye; only living the life of Man, that for Man he might be capable of Death. This *Herodian* cruelty hath a deeper

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dye than *Nero*'s Tyranny. For he deſtroyed the World only in his wiſh, but this Man by one act would have made not our Bodies only, but our Souls mortal. O ſweet Jeſus, thou fleddeſt into *Egypt*, not to preſerve life, but to die daily; avoiding his mercileſs Power, that thou mighteſt declare thy powerfull mercy. Thy Death, by which we *live*, muſt not be conſtrained, leaſt ungrateful Man ſhould eſteem it no gift. The ſtrength and policy of *Herod* are unable to wreſt that per-force from thee, which thou purpoſeſt freely to give. Infancy muſt not ſuffer for Man-hood, ſince the greater includes the leſs; but the leſſer cannot comprehend the greater. That perfection of Age, that made Mans rebellion, and ſin more full, more hateſull, muſt make thy obedience and ſufferings more compleat, more acceptable. Not *Bethlem*, but *Jeruſalem* the center of the World, muſt be the Theatre of infinite mercy, of mercileſs cruelty; that thy paſſion being acted in the place, wherein the Legal Ceremonies were celebrated, the Types and Figure might more clearly point out the ſubſtance. All thoſe bloody Sacrifices being aboliſhed by one Sacrifice of blood.

After this eſcape of danger in his Child-hood, and reprieved of his life for a time, did not the increaſe of his years multiply his ſorrows? No doubt he ſuffered, as well as fulfilled the Law for us, during thoſe thirty years he obſcured himſelf. At twelve years of age we finde him diſputing in the Temple, when ſurely he wanted not oppoſition; that time of his Youth being a gradation, and introduction into a height of ſuffering, and a private preparation to a publick Office and Miniſtry. Which he no ſooner enters, but he is encountered by Temptations, and thoſe none of the leaſt, they being fortified with the greateſt ſubtilty of Sathan, which over-blown, Man ſeconds the Devil; heaping upon him whatſoever injuries humanity can poſſible be capable of; beginning with his good Name, which they ſeek to ſcandalize, and make approbrious with their blaſphemous tongues; reporting him to be a *Glutton, a Wine bibber, a friend of Publicans and Sinners.* Diſparaging his birth, and calling him the *Carpenter*'s Son, affiuming his miraculous power to be

Luke 2. 46.

Mat. 4. 1.

Mat. 11. 19.

the effects of a Satanical confederacy, saying, that he *cast*
Mat. 12. 24. *out Devils, by Belzebub the Prince of Devils.*

Poverty to all, is a misery full of miseries, yet not alike to all. Circumstances alter much the state of things. He is poor, that is born so; but he is truly poor, that is made so; since the one knows most of his misfortune is from, and by reason of others. When the others woful experience makes him more sensible of his woe. A Mans own censure, more than the judgments of others, makes him more or less unhappy. Deprivation and loss is the extremity of poverty, and most grievous to humanity. But, who can lose what he never had? In nature, want is as it were a part of Mans nature, and therefore less wretched. The first works most upon the body, this last upon the Soul; and therefore far more unsufferable, by how much that purer substance hath a deeper apprehension of pain, than the more gross and outward senses. O my Soul, is this outward indigency, so full and overflowing with sorrow, how infinite bound art thou unto
2 Cor. 8. 9. him, who being rich, became *poor, that thou through his poverty might be made rich.* The greater the height, the more miserable is the dejection. The more eminent
James 1. 12. the state, the more unsupportable the humiliation. O behold, and see if there be any sorrow like unto this sorrow, wherewith the Lord afflicted him in the day of his fierce Wrath. Was he rich in beauty? had he the *dew*
Psal. 110. 6. *of his youth from the Womb of the Morning?* Behold, for our sakes he is become as a *Root springing out of a*
Esay. 43. 2. *dry ground, he hath no form nor comelineſs.* And could we now view him as he was then, there would be no beauty that we should desire him.

What thing so without measure glorious, and unexpressible, as the simple, and infinite essence of the Godhead? what Element more vile, and base than Earth, the principal ingredient of our bodily substance? O miracle of love! behold, God is made Man, the *Word was*
John 1. 14. *made Flesh, and dwelt amongst us:* Immortality putting on mortality, that mortality might become immortal. A King of *Cæsar* payes tribute to *Cæsar*, and will be subject to his Subjects. The Master of all, as a Servant

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to all, washes the Feet of all his Disciples. *Is* there any comparison betwixt Heaven and Earth; a Crown of glory, and a Crown of Thorns? yet how willingly doth this, not to be equal'd love, accept of this unequal change. Such Lord were the honours which the World gave thee.

Christs Agony in the Garden.

The story, and contemplation of my Saviours sufferings, leads my Soul into a Garden, not fraught with joy, pleasure, and delight, but with grief, sorrow, and perturbation. O who can by a true faith look upon his humbled Saviour, and not be humbled in Spirit? Who can behold the clodded drops of blood falling from his blessed Body, with a drye Eye; not sorrowing for the sin that caus'd this sorrow; not shedding plenty of tears, in apprehension of his love; who shed plenty of blood in the imputation of our sin? If his external parts were thus prest, and oppreſt with pain, how painfull were the pressures of his Soul, the internal cause of this outward Agony? Surely, as the Power was infinite which sustain'd him, so the Passions were infinite which he endured, and are as far above the height of Mans expression, as above the height of Mans sin. In a Garden *Adam* sinned, and Christ suffered: Sathan in the one deceiving our first Parents by a Serpent; in the other betraying our blessed Saviour by a Judas. The unsupportable wrath of God, the immense weight of Mans transgression, and the ebbe and flow of his humane will being all expressed in that significant, and passionate Prayer of his. *O my Father, if it be possible, let thus Cup pass from me.* Mat. 25. 39.

He had now thrice bowed his blessed Knees to Earth (to whom all knees do bow in Heaven and Earth) when a wicked trayterous crue, under the conduct of a most ungrateful Leader, enter the lists, adding affliction to his affliction; and becoming a party against him, took their parts. Thus mercileſs, and unthankful is the disposition of ignorant Man; thus free and undeserved is the mercy of God. Lord Jesus, shall my faith lose sight here, forsaking thee with thy Disciples? No Lord; I will yet follow thee, even to the high Priests Hall, not denying thee with *Peter*, but confessing thee.

Esay. 50. 6.

Rom. 11. 33.

Mat. 26. 67.

John 19. 1.

Esay. 53. 5.

Christs Condemnation by Pilate.

Can any, better or more lively expres thy cruel usage there, than thine own spirit doth in the mouth of the Evangelical Prophet *Isa? I gave my back to the smiters, and my cheeks to them that pulled off the hair, I hid not my face from shame, and spitting.* Loe, how this Heavenly Chronologer, by Divine Inspiration, even as an Eye-witnes, describes the several cruelties inflicted on our Saviour. Although *the judgments of the Lord are unsearchable, and his wayes past finding out,* yet such is his goodnes towards his People, that he reveales these his secret decrees before they come, that when they are come, we might, with a more firme assurance, believe them. A Christians Faith hath a double confirmation, as from the uncontrol'd truth of History: so from the Divine testimony, and presage of propheſie. Some hundred years before his passion, our Saviour, by the mouth of the Prophet, told us what he would do. Now behold, in the fulnes of time, his own Person, and Act, makes good his own Word; Witnes the true Relation of his sufferings. *Then did they spit in his face, and buffetted him, and others smote him with the palmes of their hands. Then Pilate took Jesus, and scourged him*; thus *by his stripes we are healed.*

I am now in Spirit before the Judgment Seat of *Pilate*, where I view the Judge of the World arraigned before a Judge of a Province; and hear at once an unheard of injustice; the most righteous of Men accused, acquitted, condemned. If there be any *power*, as well as form of godlines; any lively, and applying faith, besides a bare Historical belief in you, let the patient Perusers of these my thoughts (unworthy this subject) read no further, before yee have called with me a private Sessions in your souls. Where a diligent search and enquiry being made after sin, and the whole Man arraigned, and found guilty: Our own consciences (although our Judge) will censure us, and our transgressions, as the occasion of our Saviours sufferings will inform us; that this his arraignment is the reason of our acquittance, his unjust condemnation the cause of our pardon, and salvation. O let not the infinite passions of our Saviour, the privation, and actual of-

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fences of our Souls, which made him obvious to the wrath of his Father, the malice of Men, and Devils, inflicted on his blessed Body, be remembred without a flood of tears, to wash his Feet, without a thunder of groans to pierce his Eares, without an extasie of admiration, a fervency of affliction to meet the liberality of his mercy, the immensity of his love.

Though I have somewhat digressed, yet am I not out of the way. They that *appear before God in Sion, must pass through the Valley of Baca, making it a Well.* My faith hath now again overtaken my Redeemer, hurried to his Execution, by the fury of the *Jews*; but more swiftly carried by the wonderfull efficacy of his love; which makes him not to fear his torment, but to bear it. Blest Christians! behold your General, your Standard, your Vocation. *Whosoever follows Christ, must take up his Cross with Him.* What though the Circumcision mock us with our crucified God? He, of his own free will, suffered this only, and by his own Power overcame it, and lives to Judge their lives, who thus contemn his Death.

Psal. 84. 6.

Mat. 10. 38.

The place assigned for this unparallel'd impiety is *Calvary*, a place of Sculls. What was the whole World before this act of mercy, but a *Golgatha*, a Mansion of dead Men? the Sphear of this Centre, a large Field like that of *Ezechiel, Full of dry Bones.* O thou who gavest power to the *dead Body of Elisha*, to revive a breathless Corps, be mercifull to us dead in sins, and trespasses, admit us to touch thee dead, by faith, that so we may arise here to the first Resurrection of Grace, hereafter to the other of Glory.

Ezek. 37. 1.

The second *Adam* must resemble the first, that the one might gain what the other lost. For as through the first offence many be dead, so much more the grace of God, and the gift by grace hath abounded unto many by the last. As they were alike in the publicknes of their Persons, and extent of their actions, so also in many other respects; that by so lively an assimulation, our faith might have a more firm assurance, and quick apprehension of the truth of our Redemption and Redeemer.

Rom. 5. 15.

Christ conceived by the Holy Ghost.

Adam was a Man, and the workmanship of the blessed Trinity; so was Christ according to his humane nature. He was endowed with a compleat innocency and purity; So was our Saviour, although in a far higher degree of perfection; it being requisite that that righteousness, which must justify many, should much exceed that which only was sufficient for the preservation of one. This excelling plenitude, is clearly to be observed from St. *Paul's*

Rom. 5. 16. comparisons, about the same subject. *Not as the offence, so is the free gift, For the judgment was by one to Condemnation, but the free gift is of many offences, unto justification.* The salvation of one sinner is a far greater Donative of grace, then the perseverance of a World of Righteous; as may be deducted from that Cœlestial

Luke 15. 7. Jubile, expressed in the Gospel. *There is more joy in Heaven for the repentance of one sinner, than over ninety nine just Persons, which need no repentance.* We read that *Adam* was naked when he eat of the forbidden Tree. And do we not finde our Saviour naked upon the accursed Tree? Those impious Souldiers, which in derision unclothed him in the City, excited by covetousness,

Christs crucifying. again disrobe him in the Field: *Adam's* naked innocency ushers in his fall, Christ precedes his rise, his victory.

Ejaculation. O gratious Saviour, thus didst thou suffer thy self to be divested of thy Rayment, that we might be invested with thy merit; willingly putting off the covering of this body, that thou might'st put on the covering of our Souls; which invisibly did inclose and over-whelm thy whole Man, benighting for a time thy apprehension, and clothing both thee and the whole World with a hideous darkness. Well might the Worlds great eye close it self, as being ashamed to carry light to such impiety. And no marvail, if the Sun of God's favour was not perspicuous to the Son of his love, whilst the little World, Man, interposed its dark shaddow of sin betwixt thee, and thy Fathers rayes.

Misery is usually the parent of Pitty. That body which in some measure is not sensible of compassion, when others suffer, hath nought from *Christianity*, but a name, from *Nature*, but a Carkass. Yea, so unmanlike is such

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a disposition, that it deserves not the society of *Dives* Dogs. Charity, the most durable and amiable grace of the mind, is commonly moved by pitty; which, Musitian-like, produceth that sweetest harmony of Souls. The one would soon freeze, did not the others condoling, melt us both into passion, and action. That Patient is most miserable, yea, doubly afflicted, that, destitute of friends, findes not a hand to relieve, a word to comfort, a tear to bathe, a groan to ecchо forth and keep time with his sorrows. But how unsupportable is that grief, which meets with *Job*'s comforters, who instead of balmes, apply corrasives; of ease, reproach; of consolation, derision? O blessed Saviour! as thou endurest more pain, so thou foundest less friendship than any other. Those that cryed heretofore *Hosanna, and would have made thee their King*, even now roar out a *Crucifie*; and will have no other King but *Cæsar*. Those Elect Disciples, which heretofore accompanied thee in all thy Persecutions, are either fled, or dumb for fear. Like as the sense, life, and feeling, is as it were fled and banisht from a stupifyed, and over-burthened member; so did thy God-head, the Pillar of thy strength, (a ready help in time of trouble) seem now to sleep, hide, and separate it self from thy humanity. Witness that loud Ejaculation, *O my God, my God, why hast thou forsaken me?*

Luke 16. 21.

Job 16. 2.

Luke 19. 38.

Luke 23. 21.

Matt. 27. 46.

Lastly, the Devil, with all the infernal Spirits, did now tryumph over thee, as their captive; supposing that all our hopes were crucified with thee. Yea, to aggravate thy endurings, his agents, the chief Priests, Scribes, and Elders, at once deride, and tempt thee. Their mocking is expressed in the first part of their Sarcasme; *He saved others, Himself he cannot save:* Their temptation, in the conclusion; *If He be the King of Israel, let him now come down from the Cross, and we will believe in Him, He trusted in God, let him deliver him now, if he will have him*, for he said, *I am the Son of God*. How many dangerous Darts are at once delivered from these blasphemous mouths, against the Resolutions of our Saviour, the welfare of our Souls. His humane will (which from the fearfull, and deadly apprehension of the bitterness of

Matt. 28. 42.

his Cup, did in the Garden, rather expreſs an exceſs of pain, than an unwillingneſs to ſuffer: rather declare his Humanity, than contradict his Divinity) might by theſe Speeches, have been afreſh moleſted and invited to a ſelf-deliverance, even in this entrance of death. Further, they might alſo thus ſuggeſt, that he ſhould not only by ſuch a tergiverſation be freed from the preſent and unſupportable torment; reſcued from the all-conquering Monarchy; but alſo without controverſie be received, and acknowledged the Son of God, the King of *Iſrael*. Yea, which is more miraculous, than all the reſt, thoſe that even now were impious Traitors, will inſtantly become obedient Subjects; thoſe that ere while were execrable blaſphemers, will preſently be changed into righteous converts; thoſe whom *John* rightly ſtiled a *Generation of Vipers*, our Saviour, a faithleſs Generation, will in a moment be metamorphoſed into believing Chriſtians. O bleſſed Redeemer, had not our lives been more dear unto thee, than thine own, theſe Diabolical charms might have raiſed up ſuch a ſelf-love, as would have forced a repreeval from death. But thou O Lord ſearcheſt the heart; yea, thou knoweſt how exceeding full of hypocriſie the minds of theſe Men were. So that if thou ſhouldeſt have deſcended from the Croſs, or ſent unto them one from the dead, they would neither have truſted in *thee*, nor credited the *other*, *ſince they believed not Moſes, nor the Prophets.*

Luke 16. 31.

Three hours, meaſure out this laſt act of our Saviours ſufferings. That maſs and full meaſure of ſin, which many thouſand of years had treaſured up, muſt not be aboliſhed, or annihilated in an inſtant. Why was not the infinite ſufferings of Man deified, though dated but for one minute, of more rate, price, and eſtimation, than the offences of Man mortall? yea, ſurely. Wherefore then this overplus? O it is the overflowing of this Fountain of love. The immenſe diſparity betwixt the offender and ſatisfier, the Creature and Creator, cauſeth this diſproportion betwixt the debt and ſatisfaction. Man cannot ſin, but finitely, God cannot love but infinitely; Man's actions, to which his ſin cleaves, are finite, God's at-

Attributes (one of which is his love) are infinite. *O the depth of the riches, both of the wisdome, and knowledge of God!* Lord grant that *I being rooted and grounded in love, may be able to comprehend with all Saints, what is the bredth, and length, and depth, and height; and to know the love of Christ, which passeth all understanding, that I may be filled with the fulness of God.* Rom. 11. 33. Ephes. 3. 18, 19.

The friendship of Man is momentary, fickle, and unconstant, as wanting measure, perseverance, and a true foundation; But the mercy of God, expressed to Man, his most unworthy Creature, is the very quintessence, compleatment, and perfection of all other loves; being not defective in *quantity*; for in him doth all fulness dwell; nor in *quality*, for it is the love of God; nor in *stability*, for he is Alpha and Omega, the beginning and the end; the great Jehovah, who is not changed; *With whom is no variableness, nor shaddow of turning.* James 1. 17. And lastly, the *cause* of it is his own free grace; the *ground* of it Jesus Christ. So that the *Foundation of God standeth sure, as having this seal: the Lord knoweth who are his.* 2 Tim. 2. 19. The glorious and infinite Attributes of the Almighty, are so many glasses, through which, at distance, the Creature in some sort may perceive the Majesty of the Creator. Amongst which, none is more usefully transparent, than that of his love. The mirrour of which mirrour, is the passion of our Saviour. The Centre of all which is this very point of his death. O gracious Lord, was it not enough that thou forsookest the Heaven of Heavens, thy Throne of Glory, to live amongst Worms, on this Dunghill, Earth, the unworthy foot-stool of thy greatness? Nay further, was it not sufficient that thou endurest the stings and persecutions of those Muckworms, suffering such insects, (even the corruption of nature) to brawle and tryumph over thee, but that thou would'st also *pray*, *forgive*, and *dye* for thy Persecutors? For a righteous Man *perhaps some would suffer, but thou dyest for sinners*, the just for the unjust. Lord Jesus, let the apprehension of thy wonderfull affection be as delightfull to the taste of my Soul, as thy last draught of Gall and Vinegar was displeasant to the relish of thy pallate. *Of Christs Death.* Luke 23. 34.

As thy ſenſe of my ſin, and thy Fathers wrath made thee cry aloud for aſſiſtance; ſo, let the ſenſe of thy mercy, my happineſs, make me lift up my voice in thankfulneſs. Yea, let me conclude my hours each day of my life, with that comfortable, and Swan-like ditty of thine; *Father, into thy hands I commend my Spirit; Death is ſwallowed up in Victory; O Death where is thy Sting! O Grave where is thy Victory! the Sting of Death is Sin, and the ſtrength of Sin is the Law. But thanks be unto God which giveth us the Victory through our Lord Jeſus Chriſt.*

Luke 23. 46.

1 Cor. 15. 54, &c.

Finis coronat opus, the laſt acts of our Saviour are not the leaſt. In the foregoing encounters he was a Combatant: In theſe following actions, a glorious and peaceful Conquerour. The account caſt up, the compleatment concludes the operation, *He was buried.* O my Soul, ſhould thy faith be ſo weak-ſighted, as to make thy Saviours Death the utmoſt extent of thy proſpects, thou mighteſt then as one without hope, uncomfortably weep with the *Marys*, at the Foot of his Croſs. But thanks be unto God, thou mayeſt overlook that fear, being aſſured that the Grave of thy Champion is not his Priſon, but his reſting place; the concluſion of the fight, being the beginning of his victory. Upon the Croſs, our bleſſed Saviour accepted the challenge of Death; fulfilling that of the Prophet, *O Death I will be thy Death.* And here in the Sepulchre beginneth his Tryumph. For, *No Man can enter into a ſtrong Mans Houſe, and ſpoile his goods, except he will firſt binde the ſtrong Man, and then he will ſpoyle his Houſe.* The Grave is the Metropolis of Death, which our General enters, that ſo the place might both aſſure us of his Combate, his Victory, and add glory to his Tryumph. Had'ſt thou (O bleſſed Saviour) been led into this Cytadel of Death, as his Captive, the Gives of corruption would ſoon have made thee his bond-ſlave. But behold the greatneſs of thy Power, the innocency of thy Perſon tramples on this laſt Enemy, that is to be ſubdued; and makes thy Tombe, his Grave, Death being ſwallowed up in Victory.

Chriſts burial.

Hoſea 13. 14.

Mark 3. 27.

As the Suns Eclipſe makes us the more acknowledge the

the brightneſs and benefit of his light, ſo the clouding of our Saviour by death, teacheth us his Diſciples at once, the felicity of his preſence, the uncomfortableneſs of his abſence, and the perfection of his Perſon. The deſcents of Mans miſery are the degrees to Chriſts victory. As we in this World inherited ſin, ſo he upon Earth merited righteouſneſs, As we in the Grave, are ſubjects to death, ſo he in the Sepulchre makes death his ſubject. And leſt Hell ſhould tryumph over us in puniſhment, he in Perſon tryumphs over it with Victory.

Chriſts victory over Hell.

In Perſon I ſay. Although his Body lay ſtill in the Grave, ſince its local abſence, contradicts not his perſonal preſence, the inſeparable union of the God-head, with his Body and Soul, even in Death, permitting only a ſeparation in nature; not of natures, a mutation of order, no diſunion. If the Devils fear, forced his Prince to ſupplicate, when our Saviour ſojourn'd on Earth, what unexpreſſible terrors did then poſſeſs them, when the Worlds Great Monarch reigned over Hell? If in his humiliation they doubted his ſudden judgment, How did his exaltation aſſure them of their certain execution? Here behold acted, that Viſion figuratively, after manifeſted unto St. *John*, of Sathans impriſonment for a thouſand years, although literally it was to be fulfilled many ages after. For who hath the Key of the bottomleſs Pit of Heaven, and Hell, but he to whom all power is given both in Heaven and Earth? He who openeth, and no Man ſhutteth. Or when ſhould theſe Principalities be ſubdued, if not at this general and moſt glorious Conqueſt? Can any imagine this great Victory to be maymed, or imperfect, ſince he then led Captivity captive, trampling over all thoſe, that reſiſted either his Power, or our Salvation? So conclude this; what time ſince his coming doth ſo evidently demonſtrate this truth to be by our Head in part fulfilled, as the after events. I mean the tranquility and delight of the Church amongſt themſelves, thoſe hundred years immediately ſucceeding his ſuffering. What though the ten Perſecutions did exceedingly rage againſt the Saints, according to the 4th. verſe of that 20. of the *Revelations*? The blood of the Martyrs

Revel. 20. 1.

is the Seed of the Church. Yea, they did even then reign moſt gloriouſly with Chriſt. As the Kingdome of our Saviour, and the brightneſs of the Church, ſhined moſt perſpicuouſly, when the purity thereof brake forth in their profeſſion and conſtancy; ſo the miſeries of Chriſtians, and the liberty of Sathan is never more apparent, then when the damnableneſs, and obſcurity of capital Hereſies Eclipſe the viſible face of the Church. For in the firſt, we may truly be ſaid to live, and tryumph even in death: in the laſt, their ſuppoſed freedome is the greateſt ſlavery; and their ſeeming life, but a curſed, and eternal deprivation.

Three Days continued, though not compleat, was the proportion of time allotted, to meaſure out my Saviours laſt ſleep. Had he dyed, and preſently revived, unbelieving Man would have tearmed ſuch a Death but a Tranſe. Yea, the ſcandalous Rulers would have blaſted the wonderfull Miracle of his Reſurrection, with an accuſation of ſelf-contradicting, and not performance of his former proteſtation; *Deſtroy this Temple, and within three Days I will build it up again.* Wherefore O my Soul, that thy faith might be confirmed in the ſure belief of his dying; The *Jews* convicted, by the truth of his performance; and his own Power, magnified by the Divinity of the act; he is content to lodge, (as it were) in a ſecond Womb, *viz.* of Clay; that all things being perfected; the third Day, he might lead his the way, to a birth of Glory.

Of Chriſts Reſurrection.

The victorious Soul of my Saviour, after the reliction of his Body, having trampled upon Death, tryumphed over Hell, and took a full poſſeſſion of Heaven; that his actions, as they were the means, ſo they might be (as it were) the ſtory, and prophecy of our ſucceeding. All the Souls of the faithfull, when they part with this hollow Clay, in like manner (though through his right) conculcate Death, and Hell, enjoying the new *Jeruſalem.* Behold, he now proceeds by the raiſing of his Body, to aſſure us, that our Bodies ſhall be like our Souls, immortal; as our Souls ſhall be made like unto his moſt glorious, through the re-creation of his beautifull Image in us.

The object of my Faith hath hitherto been a Night-piece, full fraught with Perſecution, and ſuffering, tears, and ſtrong cries, dying, and burial; but now the all-flouriſhing Rayes of the Immortal Deity, perſonally in the Son of Righteouſneſs, at his riſing, breaks forth, changing that Darkneſs into Light. To this may be applied that of the Pſalmiſt. *Mourning may continue for a Night, but joy comes in the Morning.* *Noah's* Ark, the true Figure of a Chriſtians faith, muſt be drenched in the Waves, and driven by the Wind, a long time, before it ſhall reſt dry, and ſafe upon the Mountains of *Ararat*. The humiliation of my Saviour, was his night, wherein the humanity did moſt manifeſt it ſelf: So his exaltation, in which his Reſurrection hath a part, is his Day, wherein the brightneſs and power of his God-head did ſhew it ſelf moſt apparently. *Adam* (the deſtroyer of Man) firſt enjoyed a bleſſing, a Paradiſe, before he merited a Curſe, a Hell. But the *Meſſias* (the reſtorer of Man) muſt firſt be made an execration, before he can purchaſe for us a re-poſſeſſion. Not long ſince, I beſought all true believers to weep with Chriſt, who wept not for himſelf, but for them. But now my Soul breaths forth a more pleaſing requeſt, which I prefer not to all, but to thoſe only which are mourners in Sion. That as they have grieved with Him, and for themſelves in him, ſo now they would be filled with his ſolace, and tryumph in his Victory. That as they have ſowed in tears, they may now reap in joy.

Every Man was a debtor unto the Almighty, untill Chriſt our ſurety paid the mortgage, and redeemed our Souls. He ſatisfied the debt on the Croſs, leaſt we ſhould doubt of the ſufficiency of his ſatisfaction. For, behold here our acquittance, and the Bonds rent, even the Bonds of Death, torne aſunder in, and by his Reſurrection. Have we not then cauſe to rejoyce for ſo great a deliverance? The mirth of *Moſes*, *Myriam*, and the *Iſraelites* was expreſſed in a Song of thankſgiving, when the *Egyptians* were entombed in the Sea: The *joy of Barak and Debora* was proclaimed in an Anthem of praiſe, when *Sifera* and his Chariots were diſcomfited: The Judg. 5. 1.

Virgins of *Iſrael* were not ſilent, when *David* overthrew *Goliah*: And ſhall we that are delivered from the ſlavery of a ſpiritual *Pharaoh* ſin; from the tyranny of a helliſh *Syſera*; a ſtrong *Goliah*, Sathan, the Prince that ruleth in the Ayr; and over all the Children of diſobedience, be empty of gladneſs, and grateſulneſs? when all the Creatures laud, and praiſe, our *Moſes*, our *Barak*, our *David*, our Jeſus, ſhall not all the People, eſpecially the redeemed of the Lord, ſay Amen?

Let us now walk forth with thoſe of *Emmaus*, to meet our Saviour, after the Reſurrection of his Body; Praying earneſtly, that through the Power of his Spirit, he would open the eyes of our faith, that we may believe, confeſs, and rejoyce in his Reſurrection. The infinite affection of this Saviour of ours, is apparent in every action. His love made him depart from glory, when he deſcended from the boſome of his Father; his love made him conceal his glory, when he maskt it with humanity; and the ſame love makes him as it were diſ-eſteem his glory, that he might confirm his Diſciples. The Rulers lye, (ſaying his Diſciples came by Night and ſtole him away) might perchance have been received generally as a truth. Or elſe the believers might have proved as incredulous as *Didimus*; Had not his bodily preſence Non-pluſt falſhood, and controuled unbelief.

Chriſts Aſcention.

Forty Days, the time appointed for his laſt ſojourning on Earth, being now expired; Let my faith, as it hath followed Him from Heaven, ſo aſcend with Him to Heaven. The Angels that queſtioned the Diſciples, with a *Why ſtand yee gazing*, did not intend the cloſing of the Souls eye, but the bodies. No act of Chriſt ever wanted a Witneſs; the Foundation of Chriſtianity thereby being as it were ſemented for ever. Whereas all other fabulous Religions, moulder away, as layed with the untempered Morter of Mans devices. The Wiſe-men, and Sheepwards are Witneſſes of his birth; *John*, and the multitude of his Baptization and Circumciſion; *Pilate* of his Innocency, the *Centurion* of his Deity, and Crucifixtion, the Souldiers of his Reſurrection, and his Diſciples of his Aſcenſion.

Acts 1. 11.

The

The affection of Chriſt towards Man, is like himſelf, always the ſame. That free and good will of his, that brought Him down to ſuffer, lifts Him up to mediate. The unſpeakable comfort and truth of which office, ſince I am both unable, and unworthy to expreſs, I refer my ſelf, and others to the Scripture of God. *Rom.* 8. 33, 34. *Who ſhall lay any thing to the charge of Gods elect? It is God that juſtifieth, who is he that condemneth? It is Chriſt that dyed, yea, rather that is riſen again, who is even at the right Hand of God, who alſo maketh interceſſion for us.* Whilſt the glorious Sun is clouded or eclipſed, Man may with an open and undazled eye behold its luminous Orb; But when free from all interpoſitions, it ſhall re-aſcend the top of its Meridian. What ſeeing *Organ* is there, that can behold it, without being bleard with a review, in ſign of weakneſs; or incombrance within it ſelf, as uncapable of ſuch brightneſs? The eternally begotten Son of the everlaſting Father, our Son of Righteouſneſs, and the only Son of Glory, hath been made manifeſt to the eye of my faith, whilſt vail'd with an unglorified Humanity, he continued his unchangable courſe, through the darkneſs of ſuffering; Cloudineſs of Perſecution, and Eclipſe of Death. But now that he hath remounted his ſolſticial of Glory, weak faith, thou muſt with a humble and cloſed eye, endeavour to admire (which is thy homage to his Divinity) what, thou canſt not conceive of; not being diſcouraged, as though thou hadſt loſt all, with his bodily preſence. For as we poſſeſs light, though the Sun be not viſible, his brightneſs being conveyed unto us in his beames: So thy Saviour, though corporeally abſent, he in his glorious rayes, ſhines forth unto thee, that thou mighteſt enjoy light, warmth, and comfort. O how am I raviſht with this Viſion! 'Twere the worſt of unthankfulneſs to conceal ſuch unſpeakable favours. With *David*, therefore I muſt proclaim Mans Jubile; *Come hither all yee that fear God, and I will tell you what he hath done for our Souls.* But I beſeech you bring with you *Stephens* as well as *Davids Ear*, elſe you may (perhaps as blinde Men) know my happineſs, not ſee it: that is, not to receive and apply it as your own. Acts 7. 56.

As in the Divine Eſſence, there is three Perſons, each of which is God, yet not three, but one God; ſo in the Perſon of Chriſt, there is a Trinity of offices, each of which is proper to whole Chriſt; as to be King, Prophet, and Prieſt, not many of them; the Man-hood being ſeperated from the God-head (as ſome would.) But in all, Chriſt being one, the ſame, and all theſe, O theſe, are thoſe ſolacing rayes, (I before ſpake of) ſo beneficial to pernicious Man. O ſuffer not (O Lord) the Bodies middle Region, my Heart, to be cold and uncompact, like that of the Ayr; leſt thy beames ſhine thorough, and not warm me. But purifie it, and create in it ſuch a ſolidity and ſoundneſs by faith, that it may be capable of their virtue; and inflamed with zeal and grateſulneſs, for, and to the glory of thee the giver.

Chriſt Jeſus is the Chriſtians Sanctuary; and theſe his offices, the three precious, and unexhauſtible Fountains, from whence *Ezechiel's healing Waters* plentifully flow. Ezech. 47. 8. Chriſt Jeſus is our Phyſician; and theſe three are thoſe beautiful Boxes, in which the pure balme of *Gilead* (which cures all putrified ſores) is incloſed. Is here a Phyſician? Is here a mundifying River? Is here a moſt approved Balme? O my Soul, thou muſt alſo finde out, and that by Faith, a diſeaſed Patient; a deadly wound; a corrupted Cancer; for, *The whole have no need of the Phyſician, but the ſick.* Mat. 9. 12. O my Saviour, is there any Man living ſo ſound, that he hath no need of thee? yea ſure, there are ſome, whoſe ſtincking ſoares, which the Devil, and their own pride have skinned over. Others, whoſe wounds he hath too deeply ſearched, pouring into them, inſtead of comfortable Balſome, the deadly corraſives of deſperation. O Lord, the nature of every one of us, at the firſt is to be Sathans Apothecary: ayding him with ingredients, even from our own corruption, to ſtupifie our ſence of ſin, and mortifie our Souls. O thou which art the only skilful and ſpiritual Cherurgion, ſearch with thy ſpirit, and tent with thy Law, my gangrened and ulcerated Soul, that I may live, though with an iſſue. For, though the ſtopping of Bodily iſſues, often times procure death, yet my death ſhall ſtop my iſſue. The

nobleſt

noblest knowledge of things, is from their causes, not from their effects. Lord make me know the state, and danger of my Disease, from both, but from the first, even my fall in *Adam*.

This self-inspection, is a grace by faith, conveyed to us from the Prophetick office of Christ. And ought, according to my method, there to be handled. But the agreeableness of the Meditation to this place, and the profit which by Gods grace will flow to me in the Meditation, to others in the perusal, makes me insert here this Anatomy of a dead Man, which cannot be too large, since none can enough know himself. In the profundity of a Well, even at mid-day a Man may view the Stars. And in the Sun-shine of prosperity, (if our Souls fathome this our depth of misery) we shall, free from all impediments, more perfectly apprehend our Lucifer, Christ Jesus. Ezek. 36. 31.

God, the universal Creator, being perfection it self, it must needs follow, that the beauty and happiness of the Creature consists in being like to him. It being always remembred, that what in them hath its measure, degree and proportion, in Him is boundless, unexpressable and infinite. If the impression of Gods Image, in his Creatures, as the Kings Image upon their Coine only makes it Royal, and gives it preheminence, and excellence; it must needs be granted, that whatsoever piece of his workmanship hath this glorious stamp, or pourtraiture erazed, or defaced, must needs remain useless, naked, and without honour.

To apply this to my own Soul. Is it thus? How miserable then and deformed is the Person of every Man by *Adam*, with, and in whom we have lost our God, our selves, and all our perfections. Hast thou heard O my Soul of that material, and obscure darkness which the *Egyptians* felt? On thee there was, and upon all natural Men there is, the like obscurity, Only they differ in this, Man feels it not. That darkness being no more empty of light, than the mind of Man is vacant of the knowledge of God, the worship of God, and his own eternal happiness: witness that of the Apostle; The *natural*

Mans misery by nature.

1. *In his mind.*

1 Cor. 2. 14. *Man receiveth not the things of the Spirit of God, for they are foolishness unto Him; neither can he know them, because they are spiritually discerned*; that is, by the light of the Spirit. In *Egypts* deficiency of light, no doubt it was a part of their torment to mistake one thing for another; so in this sinfull deprivation; such is the vanity of the mind, that it calls good, evil; and evil, good; It takes sweet for bitter, and bitter for sweet; Salvation, the contrary to damnation, being in his understanding in the end only, free from its mistake or fruition.

2. *In his understanding.*

Esay. 29. 9. Acts 20. 9. *Noah* was not more drunken with the strength of Wine, than the understandings of wretched Men with the strength of sin; to which the Prophet alludes, saying, *They are drunken, but not with Wine; they stagger, but not with strong Drink.* Neither was *Eutichus* more dead asleep, when he fell even into Death, then the prodigal Sons, to whom justly God hath *given the spirit of slumber, Eyes that they should not see, Eares that they should not hear*; Sin, as sleep, deprives Man of the true use of all those fences, which should serve for the use of his Soul.

Rom. 10. 8.

3. *In his Conscience.*

Mark 5. 2. *The Man possest in the Gospel*, is the miserable, and true Figure of an unregenerate Soul. We finde him possest with a Devil, and tormented with a Legion of Devils. And is not the accusing conscience of a wicked Man, as a thousand Witnesses? We read that he only lived unto himself, avoided society, the Tombes being the fittest mansions for such unsociableness. His actions there, were, to be his own Executioner, and enemy, Night and Day, crying, and cutting himself with stones. O my Soul, proceed but to bring the substance to the shaddow, and thou wilt confess how lively this Satanical lunary acts the tragical part of a depraved conscience. *Cain*, the first that received, and took away life from Man, affrighted with the terrour of his bloody conscience, was forced to fear, and flie the face of Man, his own tongue bellowing out his own misery, in that tormenting Exclamation, *My punishment is greater than I can bear.* The distempered, and melancholy fits of *Saul*, (which the Holy Ghost calls *an evil spirit*) we are partly occasioned (with-

Gen. 4. 13.

without doubt) by the barking fury of his conſcience; Such Hell of minde, being ſeldome without a Devil, to add fuell to the flame, and torment to the tormented. Let *Judas* conclude all, and by the concluſion of his life (*who went out and ſtrangled himſelf*) preach to all the concluſion, of that Soul; which ſpurd with guilt, thinks to flie from its ſelf, and from the uppermoſt Hell of deſpair, leaps into the nethermoſt Hell of pain. Bearing ſtill about him, what he ſhun'd; even that only immortaliz'd Worm, or inſect, ſprung from corruption, which then ſhall gnaw more furiouſly; Eternity, and deſpair of remedy, doubling the unmeaſurableneſs of the torture. 1 Sam. 18. 10. Matt. 27. 5.

Should my thoughts now paſs from the conſcience, ſome conſciences would (at leaſt in their own conceits) account themſelves like thoſe of *Laodicea, to be rich, and increaſed with goods*, and to have *need of nothing*, when as they are indeed *wretched, and miſerable, and poor, and blinde, and naked*. Therefore, that we may all know that we are miſerable, the better to confeſs Gods mercy, the more to thirſt after his ſalvation, we muſt know that there are hardned *Pharaohs*, aſwell, as a deſpairing *Judas*. As that Body is moſt dangerouſly diſeaſed, whoſe external parts (the vital and animating ſpirits having, as it were, made a receſs) are left inſenſible, and without feeling. So that Soul is in a deadly (that is, damnable) eſtate, whoſe conſcience (the quickning power of the holy ſpirit, being utterly with-drawn) remains ſpeechleſs, and cauterized. Of this condition were many before the Flood, notwithſtanding the preaching of righteous *Noah*. After the Flood, the *Sodomites*. Under the Law, *Pharaoh*, and ſome of the *Iſraelites* in the Wildemeſs. Under the Goſpel, the Scribes and Phariſees; of whom our Saviour obſerves, that *God had blinded their eyes, and hardned their hearts, that they ſhould not ſee with their eyes, and be converted, that he might heal them*. He is no friend that is not an eye, a hand, a tongue unto his friend, to fore-ſee his peril, and to fore-warn, and aſſiſt him in danger. Nor can that conſcience be a faithfull inmate to the ſoul, whoſe ſearching ſight the ſun-ſhine of the Revel. 3. 17. Matt. 13. 14.

World hath bleard; whose awakeing touch, custome in sin hath deaded; and whose sharp point and wounding edge, the Devil hath rebated; the delights of the Flesh prooving a Sibyls sop unto this Cerberus, a Dalilah unto this *Sampson*.

That part which the Chyrurgion intends to cut off, he first benums. And those Persons whom the Lord determines to rescind from the visible Body of his Church, he commonly hardens: as were those, spoken of by the Apostle, whose *Consciences were seared as with an hot Iron*. Lord, let my conscience be, neither like *Nabal's* heart, dead as a stone within him; Nor yet like *Dives* tongue tormented in mercilesse flames. But like *Peter's* Cock, never ceasing to crow, until I weep bitterly. Yea, let it be my *Nathan*, who am as *David*, a sinner: my *Samuel*, who am disobedient as *Saul*. So shall my conscience be unto me a happy copesmate, one whose words are better unto me as a friend, than her kisses as an enemy.

In his will.

Of all the faculties of the Soul, the will is most dependent; its act and operation being moved by the determination, or suggestion of the rest; *viz.* the minde, understanding, and affections. For, before any thing is done by Man, there is a consultation had in the Soul; where, after a disputation *pro* & *con*, at length, this thing, or that, is agreed of to be the *bonum*, which in due season the will (as the Souls agent) puts in execution. Now there is *Gods bonum*, such a one as we shall finde in holy Chronology, expresst in the Frontispiece of every good Kings life. Instance in *Hezechiah*: *He did that which was right or good in the sight of the Lord.* 2 Kings 18. 3. And there is *Mans bonum* also, so called, not because positively, or simply so in it self; but in relation to purblinde Man, who so esteemeth it. Witness that sacred and historical annotation: *That when there was no King in Israel, every Man did that which was good in his own eyes.* Judges 17. 6. In this last Scripture, the truth of my former discourse is observable, and confirmed; as that a natural Mans will usually attends his judgment; so that the minde, and understanding being totally depraved, and corrupted (as before hath been declared) it must consequently, yea, impulsively

ſively follow, that the activity of the will keeps the ſame poſition.

In *Adams* Sons there is a continued Earth-quake. The debauched faculties of the Soul being as ſo many peſtilent, and tumultuous Ayres within the Bowels of this wretched Microcoſme; which, together with the impetuous violence of the will, rends us; belching forth continually Mans actual ſins; which are not only dead in themſelves, but alſo to others, by example. *Doth a fountain ſend forth at the ſame place ſweet Water, and bitter? Can the Fig-Tree bear Olive-berries, or a Vine, Figs?* They cannot. Neither can an unſanctified minde be ſellowed with a will, free, and full of good reſolutions. Hence therefore, O my Soul! with all ability in thy ſelf, leſſen not thy loſs, and poverty, leſt by ſuch a *proud*, and preſumptuous bragging, thou loſe thy gain, and foreſtall Gods charitable benevolence. Jam. 3. 11. Jam. 1. 13.

Lord, I account my ſelf to have no will, becauſe not a good one. Therefore let thy own will anew beget me, with the word of truth; that I may be a kind of firſt fruits of thy Creatures: Lord, it is thou which workeſt in Men, both to will, and to do, of thy good pleaſure. Therefore let me rather, in an humble ignorance bury what proud Men ſay is Mans right; (for love it I cannot, if mine. Thy perfect juſtice giving to every one his due) then for the nothing of my merit, to loſe the infiniteneſs of thy mercy. To derogate from my own deſert (had I any) is a plauſible error, a commendable humility; But to detract or ſteal from thee, horrible ſacriledge, and abominable hereſie. Let my humility ſtrive to make proud natures ſomething, nothing, rather than to ſuffer any vain boaſting, to ariſe from ſuch imaginary abilities, worth nothing. So that though both ſhall as (in themſelves they are nothing) end in nothing, yet the company of a vertue ſhall in thy ſight make the one to me ſomething, when the other ſhall be by thee adjudged as full of ſin, as it is wanting in worth.

Man, in his firſt Creation, was like to a ſtrong and beautifull Cyttadell, whoſe external and carnal part, I may terme (and that not unfitly) a defencible Rampire, *The affections.*

or Earth-work, his ſences the Cinque-ports of this fortification, his Soul (an incorporeal part) me thinks reſembles the habitable, and innermoſt part of the Fort; or to ſpeak more plainly, the Pallace of the Governour, the Court of the Prince; for ſo indeed it was, even of the King of Kings, before its unhappy and accurſed deſection. Herein the principal faculties, as ſo many expert Commanders, did exerciſe their ſeveral offices. The affections alſo (the ſubject of my enſuing thoughts) had their places of eminency, and authority. Love being the Leader of the Band, or the Enſign-bearer; and Fear the Sentinel, to prevent ſudden ſurprifals. In this happy order, freedome, and condition, was Man at firſt; until the Apoſtate-Angel, Sathan, envying that felicity in others, which himſelf had loſt, unlocked the ſences by the beauty of the forbidden Fruit, and after parly with the Guardians of the Soul, tempted them with the fair promiſe of *Dii eritis*, to be Traytours to their Soveraign, that had made them little leſs than ſo: For *In his own Image created he them.* This beautiful ſtructure being Gen. 1. 27. become the Cage of unclean Birds; no wonder, if the Holy one of *Iſrael* refuſe to dwell there. If the glory of *Iſrael* departed, when the Ark was taken from amongſt them, ſure I am, the glory of Man vaniſhes, when God forſakes him.

Hiſtories and Politicians have obſerved the miſery of that Country. I dare not call it a Government, where the Hydra-headed multitude give Laws unto themſelves. Experienced Souldiers can bear witneſs, what Floods, Tragedies, and Diſorder follows the unheading of an Army, and the Regiments. Such Men (for only he that hath been delivered from ſuch calamities, can beſt judge of them) will confeſs, that both theſe are but weak deſcriptions of the wretchedneſs of the Soul, deprived of the life of God. Nay, the ſmall remainders of thoſe diſorders, and corruptions, which in compariſon are but the ſcars of thoſe great wounds, will inforce the beſt, daily Rom. 7. 24. with Holy *Paul* to cry out, *O wretched Man that I am, who ſhall deliver me from the body of this death?*

This miſery of Man, this his civil War, hath been briefly

briefly touched and discovered already in the former faculties of the Soul. It now remains, that I observe, and that with brevity, how the affections particularly stand affected.

Of the disorder in the affections in particular.

O *Love*, which weart once the Spirit, the fervour, the marrow of the Soul. Its Embassadour to her Creator, lying Ledger in the Court of Heaven, as long as that happy, and mutual amity remained unviolated. How art thou now degenerated? yea, how wretchedly hast thou lost thy happiness, by changing thy object? There is no whit of life, spirit, or freedome in thee now. For thou art dead, and entombed in Earth: nor neerness, or relation to God; no not in the least degree; for the wicked (saith the Apostle) are *haters of God.*

Of Love.

Thou art now so far from being Mans Agent to God, that if God, in the infiniteness of his mercy, would renew his peace with Man, he must be his own Agent, and thou his Patient; witness St. *John*, *We love Him, because he first loved us.* How comes it to pass, that thou hast forsaken the *living Fountain, and hewen out unto thy self Cesterns, that will hold no Water?* Is Earth to be compared with Heaven; or the Creature with the Creator, that thou hast forsaken the one, to embrace, and marry the other? The Mole, that of all other Creatures delights to undermine, and root within the Earth, wants the Organ of sight, thereby illustrating this truth; that where a carnal, earthly, or sensual love is, there must needs be a blinde and ignorant understanding.

1 Joh. 4. 19.

Jerem 2: 13.

Contemplation.

O Lord, is this affection of love, being rightly placed, the Prince of all other our affections? Is it the *summe* and *compendium of thy whole Law?* Is it that which gives life to the actions of the Soul? Is it the tryal of our Adoption? That by which faith works? Is it an *old Commandement*, as being from the beginning; a *new Commandement*, as being renewed, and straitly enforced in the Gospel? Is it the mark of our perfection, and of the truth?

Matt. 22. 37.

1 John 2. 7.

John 3. 11.

O give me sighs, give me words, yea give me those unutterable groans of my Spirit, raised by thy Spirit, wherewith I may daily importune thy Majesty for the

right fixing, and direction of this affection of my Soul: That ſo my love inflamed by thee, may not henceforth be ſub-lunary, but like the Sun, ſending forth beams upwards towards thee, and rays down-wards amongſt my Brethren. Then ſhall thy will be done by me on Earth, as it is done in Heaven.

Of Joy.

The ground and occaſion of all true *joy*, is either aſſured hope, or a preſent fruition of ſome extraordinary benefit. Now no natural Man can be ſaid to poſſeſs this affection aright, as being deficient in the ground thereof; Sin making him uncapable to receive any thing as a bleſſing or benefit either from God, or Man. 'Tis true, wicked Men ſpend their Days in Wealth, heaping up ſilver as the duſt, and preparing Rayment as the Clay. But obſerve, their riches cannot be properly tearmed their goods. Theſe may poſſeſs treaſures, but ſhall never enjoy them. For, *The innocent ſhall divide his Silver, and the juſt ſhall put on his Rayment.* It's as certain, that *the wicked walk on every ſide, when the vileſt Men are exalted.* That *Servants ride on Horſe-back, and Princes walk as Servants upon Earth.* But note alſo, that honour is to them, as the *Hebrew* word ſignifies, *weight, heavineſs*, not rejoycing; producing, as the *Greek* word τιμη imports *Fear*, which excludes joy: God giving worldly Men preferments, *Non ut honoraret, ſed ut onoraret.* Have they not pleaſures alſo? Yes verily, if we underſtand them according to their acception, or Etymology, (that is) things pleaſing them. Look upon the deſcription of them in *Job*, drawn to the life; and we ſhall view them, *Taking the Tymbrell and Harp, and rejoycing at the ſound of the Organ.* This their *pleaſure* (to be bold with that word pleaſure, that it may be the more bold with them) is a pleaſure, wherein things ſeem what they are not. The word delight, me-thinks is very ſignificant; teaching us that true pleaſure, only ſprings from that true light, and only doth give light, life and joy to the Soul. That ſo empty are all voluptuaries of theſe ingredients, that I may ſay of them, as St. *Paul* of the wanton Widdows, *They that live in pleaſure are dead whilſt they live.* Now death excludes joy, therefore it is im-

In riches Men cannot joy.

Job 21. 13.

Job 27. 16.

Job 27. 17.

Nor in honours.

Eccleſ. 10. 7.

Nor in pleaſures.

Job 21. 12.

1 Tim. 5. 6.

impoſſible that Man ſo dead, ſhould rejoyce.

Laſtly, To ſilence all Objections, and to conclude; the Earthly minded Man is the only melancholy Man. The very ſubject and object of Lamentation. Take the height, and learn the nature of thoſe that blaze like meteors, being placed in the higheſt region of carnal Men; I mean thoſe, that are ſecond *Adams* in the knowledge of the Metaphyſicks, and both Philoſophers; Machivels in Policy, and *Solomons* in the generality of humane Learning, and ſee what they are. But leaſt it ſhould ſeem preſumption in thee (O my Soul) to cenſure, or detract from ſuch ſhining Lamps of the World; Let the *King of Iſrael, who excell'd in wiſdome all the Children of the Eaſt Country, and all the wiſdome of Egypt, for he was wiſer then all Men*, give up his experimental judgment; proving by an undeniable argument a *Majore ad minus*, what I formerly layed as my ground, That no natural Man can poſſeſs a genuine joy. Hear his own words; *I gave my Heart to know wiſdome, and to know madneſs and folly; I perceived that this alſo is vexation of ſpirit: For in much wiſdome is much grief, and he that increaſeth knowledge increaſeth ſorrow.*

Not in wiſdom.

1 King. 4. 30.

Eccl. 1. 17, 18.

O gracious Creator! with what a deluge of miſery is wretched Man over-whelmed? In how deep an abyſs of ſorrow is he plunged? Cannot riches, honours, pleaſures, wiſdome, the content and compleatment of the whole Worlds felicity, excite or beget one true ſmile of joy in the Soul? Nay, do they not with Man ſtray from the end of their Creation, adminiſtring (inſtead of ſollace) vexation, and infelicity. O who but Man hath ruin'd Man! who but himſelf is the Thief, and betrayer of himſelf! what occaſioned the parting of this good from the Creature, but the departing of Man from thee his Creator? O thou, *In whoſe preſence is fulneſs of joy, and at whoſe right hand are pleaſures for ever more; Reſtore unto me the joy of thy Salvation*, that in thy light I may ſee light. Then ſhall thoſe ſtreams of gladneſs accompany thy many benefits, and continually and plentifully flow into my Soul; when to others they ſhall be dryed up, as being ſeparated from thee the Foun-

Contemplation.

Matt. 16. 11.

Pſal. 51. 12.

O tain.

tain. Be thou my Sun, and let thy blessings, as so many beames proceeding from thee, irradiate and rejoyce my Soul; that so I may see thee in them, and them in thee, and by such a double aspect of thee, be moved to give a double praise unto thee of Glory in thy self, of mercy to my Soul.

Of Fear.

Fear is now become a continual Palsey of the Soul, an Earth-quake of the Body. The object of it is commonly either some eminent danger, or unresistable force in a Superiour, particularly apprehended, with such a fear, as did the Creatures observe Man, before his own hands cancelled his large Pattent of Dominion. And with the same affection (though much more enlarged, and in a far greater measure, as looking through the perspective of reason) doth natural Man adore and tremble at the feet of his Creator, armed with the thunder of Omnipotency, and breast-plate of Righteousness, crown'd with Majesty and arrayed with Glory. Who can behold the Lord God thus, and live? Let *Belshazar*'s thoughts, *Cain*'s words, and *Judas* last action express the terrour of those Souls, that thus apprehend God. Look upon the preying Claws of the Lion, the Stubble in the midst of the Furnace, the Malefactor quaking at the Bar of Justice; and in them my Soul view thy fearfull estate by nature.

Dan. 5. 6.
Gen. 4. 13.
Mat. 27. 5.

If any Soul (as a sinner) was ever endowed with so perfect an Organ, as it could look abroad upon God, as a Judge, or discover one smile in the face of anger, or mercy in the midst of incensed justice, surely the first and second *Adam* would have done it; one of which had the strength of nature, the other of grace.

Hebr. 5. 7.

But alas! even the Son of God, (when in the place of sinfull Man, he stood before the Justice of God *feared*. Witness the Apostle; witness his exclamation, though his astonishment and fear were temporary, the wickeds eternal. His occasioned by a recess of the Divinity, and paternal comforts, beyond the reach of his present sence; Theirs is a cursed effect of sin, and utter privation of that infused love from God, that begets a love to God; which indeed is the very form of a filial fear. If then the

second

ſecond *Adam*, which came from Heaven, having put on our tranſgreſſions, conceived that God had forſaken him; No marvail if the *firſt Adam of the Earth, Earthy*, together with his off-ſpring, perſonally, and by nature ſinful; forſake, and *hide themſelves from God*; *flying from him*, to whom only they ſhould flie; fearing him as a Judge, whom they ſhould reverence as a Father; perfect love caſting out fear. 1 Cor. 15. 47. Gen. 3. 8.

O my God! is there a neceſſity of fear? muſt all *the Creatures tremble before thee?* as being all witneſſes externally or internally of thy eſſential, and judicial power. *Is the fear of the Lord the beginning of wiſdome? and will he with-hold no good thing from him that fears him?* O let my Soul bear a comfortable part in this affection. Let my fleſh tremble for fear of thee, becauſe thy Creature; and *let my heart be enlarged* in love towards thee, becauſe thy Son. Let my manifold ſins humble me, as beholding thee a righteous Judge; and let my faith raiſe me, as apprehending thee a merciful Saviour. Let me *work out my ſalvation with fear and trembling*, as conſidering my weakneſs, and mutability; and let me *preſs towards the mark* with confidence, and aſſurance, as believing thy free election, omnipotency, and *immutability*. Lord, if thou doſt know me by name, if I alſo have found grace in thy ſight, *ſhew me now thy way*, how to know and ſee thee. There is a place by thee, O do unto me, as thou didſt unto *Moſes*, ſet me upon a Rock, even my Rock Chriſt Jeſus; that ſo my life being hid in him, through the Cliſts his wounds, I may ſee thy glory paſſing by; and hear, and apply this thy loving *Proclamation*, *The Lord, the Lord God, mercifull and gracious, long-ſuffering, and abundant in goodneſs, and truth, keeping mercy for thouſands, forgiving iniquities, tranſgreſſions and ſins.* *Contemplation.* Pſal. 2. 10. & 114. 7. Pſal. 34. 9. Pſal. 119. 110. Phil. 2. 12. Rom. 11. 29. Exod. 33. 13. Exod. 34. 6.

I have now made a ſhort progreſs through the Soul, once a Paradice, as being watered every where with grace, even as the Garden of the Lord. But now being like *Sodom* and *Gomorrah*, which the Lord deſtroyed, even a furnace of brimſtone, and a vail of tears: It now remains, that I take a general view of the Body, which *Of the Body.*

is as it were the ſuperficies of Man, the Pallace, the Shell, the Garment of the Soul. That ſo having obſerved their union in ſin, aſwell as in nature, from the joynt, and voluntary acquired curſe of imperfection, I may be the more inlarged to magnifie Gods free gift of perfection.

As the Lord in the Creation made Man after his own Image, as concerning the Soul, that he might be capable of Divine Viſions, and enjoy a communion with him: So alſo he made Man like himſelf, as conſidering the Body, in reſpect of Dominion, and Majeſty; no Creature being like God, but himſelf. That according to the preſent Commandement, one Man might love another as himſelf: ſuch a ſimilitude of parts, inducing a communion of hearts, love being the fulfilling of the Law, ſince the fall. Becauſe there needed not Law when love was perfect; before the fall, the defect of the one neceſſitating the conſtitution of the other. Every member of the Body in the ſtate of innocency, being made willing, and ready to perform all good actions, reſpecting either God or Man, by the quickning and agitating Power of this predominant affection in the Soul. But what have I now to do with the ſtate of Innocency, that am now diſcourſing of Rebellion? Our ſelf-love in *Adam* hath depraved us of that true love, which (ſeated in the Soul) moves the Body to act any goodneſs. Of which miſerable loſs of ours, that we may be more ſenſible, it is neceſſary that as the Souls, ſo the Bodies defects be particularly meditated on.

The curſe and judgment of the Body is, that it ſhould be a ready inſtrument to execute the ſinfull commands of the Soul; theſe two parts conſtituting, Man, being as it were Maſter and Servant, Husband and Wife. Yet obſerve, as in the happieſt unions amongſt us, we ſhall finde, that though the Nobler Sex hath the Superiority and Power of Rule, yet ſo prevalent is the nature of conjugal love, that it ſweetly allures the ſuperintendents will to joyn iſſue in many actions by that which is ſubjected. So in Man, though the Soul be the Head, the Monarch, yet (by reaſon of the neer conjunction) the Body oftentimes inclines the Soul to be active, according to its diſpoſition;

position; making good that Phylosophical maxime. *Mores animi sequuntur temperamentum corporis.* By this it appears, that the Body is not only instrumentally, but also in a kind potentially evil, since the Fall; being then changed in an instant of time, from its beauty to deformity, from its perfect composition (which was equal *ad pondus*) to an unequal mixture of the Elements and humours. Hence followed termination of life, millions of Diseases, and Death, the malady of Diseases. Hence the necessity of daily nourishment, and the peccancy and abounding of humours (descryed in the four Complexions) and those excess, aided by the constant bent of nature to do ill, do cause that aptness, and proclivity of several Men to particular Vices; as the cholerick to malice, blood, and anger; the melancholy to desperation and discontent; the sanguine to lust; the flegmatick to sloath and idleness. In this cursed depravation of our erring nature, the sences (which are the Bodies Pentarchie) have no small proportion. For what is the *Eye*, the seat of the optick faculties, but an open Window, apt to give entrance to theevish lusts. A two-leaved Door, prepared by treacherous nature to receive in deadly Enemies? The life of Man would be far calmer, did not these rifts let in tempests of pride, and vanity. The presumptuous opening of these, made *Eve* open her hands to receive, her mouth to taste, the forbidden fruit. For, when the Woman saw, *that the Tree was good for food, and that it was pleasant to the Eyes*, she took off the fruit thereof, and did eat. Mark here, what assistance this sence gives to the temptation. Had not the *Sons of God*, made their Eyes Flood-gates, to let in the deceitful *beauty of the Daughters of Men*, (an Idolatrous union) could not so soon have procured a dis-union from God; which moved the Lord to an effective repentance, changing the *Globe of Earth into an Orb of Water*. *Ham's* mocking, and curse, proceeded from a carnal discovery. *Sem* and *Japhets* blessing, from a dutifull and willing blindness. Lastly, *Davids* heart had never been his concupiscencies Captive, had not *Bathsheba bathed in his Eyes*, aswell as in the Fountain. O thou which illumi-

Of the Eyes sinfulness.

Gen. 3. 6.

Gen. 6. 2.

Gen. 9. 22.

2 Sam. 11. 2.

nates Mans darkneſs, and haſt the over-ſight of my ſight, ſuffer not that ſence, which thou haſt made to give my Body light, to be the in-let of my Souls obſcurity. But if I cannot ſee, but I muſt ſin, Lord, let me ceaſe to ſee carnally, and be enabled to ſee ſpiritually; that ſo the one may be ſwallowed up in the Viſion of the other.

Of the Eares.

In the next place, what are the *Eares*, but the roads of blaſphemy, the Labyrinths of obſcenity, an open paſſage to the mind, through which, Traytors, as well as true ſubjects paſs without examination, or controulment. Proud *Herod* had never been a God in heart, had not he willingly conſented to *be one in Eare.* Had not *Joaſh hearkned to the Princes of Judah, when they made obeyſance unto him, he had never left the houſe of the Lord, and ſerved Groves and Idols.* Had *Aaron heard the People*, as the *three Children heard Nabuchadnezzar*, the one had been as free from Idolatry as the other. Could *Pilate* have given the like attention to the *Jews* perſwaſions, that *David* gave to *Abiſhai*, the Lords anointed had not been crucified. To conclude, had *Solomons Gallant* entertained the Harlots allurements, no further then *Joſeph* his Miſtreſſes enticements, Adultery would not have proved his ruine. Lord, though evil words by reaſon of the commonneſs of ſence, will perforce enter my Eares, O ſuffer them not to Inne in my heart, leſt they make thy Houſe of Prayer, a Den of Thieves.

Acts 12. 23.

2 Chro 24. 17.

Exod. 32. 1.

Dan. 3. 14.

Matt. 27. 24.

1 Sam. 26. 8.

Prov. 7. 21.

Gen. 39. 7.

Contemplation.

Of the ſmelling.

To proceed, though this ſence of *Smelling* next to be ſearched into, hath no objects which properly in themſelves conſidered, can be ſaid to be evil, yet hath it (ſince the Fall) a ſinfull property and inordinate, which is always ready to aſſiſt the pride and inward corruption of the heart. As he is as well a Traytor that lets in the Enemy, as he that fights for him; So this ſence, by an exceſſive admiſſion, is often-times guilty of as much evil, as the others, by a depraved and actual commiſſion. The Pride and immoderation contracted, by this ſence, is to be gathered out of the judgment pronounced by the Lord in the Prophet *Eſay*, againſt it, where he threatens thus, That it ſhall come to paſs, that in ſtead of *ſweet ſmells, there ſhall be ſtink; and in ſtead of a girdle, a rent.*

Eſay 3. 24.

Lord

Lord, ſince thou haſt created this ſence for pleaſure, Let me not, by a depraved uſe thereof, gain thy diſpleaſure: But let me by the fragrancy of the Creature, be made ſenſible of the excelling ſweetneſs of the Creator, that ſo by joyning Heaven and Earth together, I may enjoy thee here, and hereafter, now, and ever.

Of Faſting.

The taſte (which next enſues) was given to *Adam* in his Innocency, for two reſpects. Firſt, for a diſtinguiſhment of the Creatures. That as the Eye, ſo the Pallate in ſuch a rare diverſity, might glorifie the Creator. Secondly, for pleaſure ſake, and to prevent loathing. The regulated Appetite being thereby harmleſly incited to perform (and that with a temperate delight) the charitable act of nouriſhment. This was the gift, and the uſe thereof in the ſtate of Innocency, until *Adam* by taſting too much, ſo extended, and wracked this ſence, that it could never ſince be well ſet, or finde a mean. The taſte now enticing the appetite, and the appetite again encouraging to taſte, the whole Man is by this means irrecoverably plunged in intemperancy. Inſtance in the People of *Sodom*, one of whoſe capital offences was *fulneſs of bread:* In the *rich Glutton*, whoſe immoderation hatcht by this ſenſes provocation, cauſed the one to forget *their end*, the other *his brother*. O Lord, is this ſenſe thus propenſe to ill? O let my Soul be fed with thy grace, and taſte thy ſweetneſs, that ſo my ſpiritual appetite being unmeaſurably enlarged, it may (like *Moſes* Rod) devour the carnal.

Ezek. 16. 49.

Luke 12. 16.

Luke 16. 19.

Contemplation.

Of the Truth.

Laſtly, that I may conclude with that ubiquitary ſence the hand-maid of life, I mean the *touch*; Know O fallen Man, that this is no leſs friend, than the reſt, to wickedneſs. Nay, to give it the due, it is not only a conſtant Conductour of ſin in all actions, (wherein the Body is an Agent) but alſo is a nouriſher of ſin, until it grow exceeding ſinfull. Inſtance this, in the long-continued, and tall-grown luſts of Holy *David*. For no ſooner had Pride, Security, and Idleneſs lulled aſleep the graceſull warders of his Soul, and let in through his wandering Eyes, luſt, and beauty; but the will captived by ſuch Potent Enemies, obeys and enjoys. What Sathaniſme,

2 Sam. 11. 2.

Hypocriſie, Murder, and Impenitency, ſucceeded his touch; as being hatched and pampered by its ſenſual fruition; is known to all that are read in the Scriptures. As luſt, ſo covetouſneſs, is much aſſiſted, and hath a ſecret confederacy with this ſence. There being in ſuch Midaſſes a certain con-naturalneſs betwixt their Fingers, and the Gold; which ſo forceably moves the affections of the Soul, that a real fulneſs ſeems with them a want; their groſs Arithmatick conſiſting only of Addition and Multiplication. O mercifull Creator, are my Eyes become skilfull perſpectives, and repreſentative Mirrours to bring ſin neer unto my Soul? Are my Eares ſet wide open to feaſt lewdneſs? Doth my Noſtrils (Spider-like) ſuck Poyſon from the ſweets of thy Creatures? Is my taſte the Cook to drunkenneſs and gluttony? And my touch the bed-fellow and companion of all uncleanneſs? To conclude all, is my whole Body con-natural with ſin; an abettor and open friend to all iniquity; a Load-ſtone, cleaving rather to the baſe mettal of ſin, than to the pure and tried gold of grace? Clay it is indeed, both in ſubſtance, and quality; as being hardned, and not mollified by the rayes of thy mercies, preſſing always to its own Element of Earth, though never ſo often elevated by the motions of thy good Spirit towards Heaven? *Lord, what is Man that thou art mindfull of him, or the Son of Man that thou viſiteſt him?* Is it not *Chaff, and therefore to be blown to and fro* with the tempeſt of thy wrath? Is it not *ſtubble?* and therefore apt fuell for that unquenchable Fire; yea, undoubtedly it is this; yea, worſe, and leſs then all this; being not only vanity, but lighter than vanity; ſo vain is every Man. *O wretched Adam that I am, who ſhall deliver me from this Body of ſin, and death? I thank God, through Jeſus Chriſt our Lord.*

Contemplation.

Pſal. 8. 4.

Pſal. 1. 4.

Luke 3. 17.

Rom. 7. 24.

Lord, my Soul, guided by a Pillar of Fire (thy ſpirit) hath now with faint paces paſſed through a Vale of miſery, a Wilderneſs of ſin, full of temptations, murmurings, and rebellions. It now remains, that having received the Law in Mount *Sinai*, even the ſentence of Death, in, and againſt my ſelf, I now with the ſame

Moſes

Moſes from Mount *Nebo* view the Land of *Canaan*, the Goſpel of Peace, that promiſed poſſeſſion, of every true *Iſraelite*. Lord, let my miſery, though not my merit, provoke thee to this mercy, as being a *Man naked and wounded, and fallen among Thieves*; as being a wretch, whoſe *Navel conveying original corruption, was not cut*, neither was my fleſhly appetite *ſuppled with the Water of Sanctification in the Day of my Nativity*. O pour into my gaping wounds the Oyle of conſolation, and the ſtrengthening Wine of thy promiſes; and binde them up with an humble aſſurance. O have compaſſion on me, and ſay unto me, live. That is, forgive all my offences, that am caſt out into the open Fields, to the lothing of my Perſon. Cloath me alſo with broadered work. Put a Jewel on my forehead, and a beautifull Crown on my Head, even the righteouſneſs, and merit of thy Son. That ſo I may be practically enabled to meditate of theſe next objects of my faith, *viz.* Satisfaction and interceſſion, the two parts of my Saviours Prieſt-hood; which according to order, requireth my ſucceeding thoughts.

Luke 10. 30.

Ezek. 16. 4.

Of Chriſts Prieſtly office.

No ſooner was Man created in the Image of God, but he became a Prieſt unto God, not to offer up for himſelf, or for others, expiating Sacrifices, becauſe ſin then was not; for God ſaw every thing that he had made, *and behold it was very good*. But his ſweet incenſe, was Prayer, proceeding not from want, but from love, and duty: his Kids were the Calves of his Lips, inflamed with praiſe, and ſparkling with admiration from the Altar of a pure heart, (an un-bloody Sacrifice.) But this Jubile continued not a Year, a Moneth, a Week, I think ſcarcely a Day. God's firſt Sabbath of reſt (I ſuppoſe) was the utmoſt date of Mans freedome from ſin. For no ſooner had temptation voluntary leave to enter through the fences, into this holy Temple, but the ambuſh of ſin ruſhed out of Sathans impoſture, as the *Grecians* from their Horſe, and overthrew and polluted the Prieſt, the Sacrifice, and the Altar. If the Clay works not according to the mind of the Potter, no marvail if he bruiſe it to powder. And if the Creature honour not the Creator,

Gen. 1. 31.

'tis Justice in him to destroy it. When the House of God is become a Den of Thieves, the Priest of God an Idolater, and servant to sin, and the Altar of God dedicated to Sathan; It must needs follow that the curse of God fore-threatned, shall now be executed, *Yee shall surely die.*

Gen. 2. 17.

O wretched Man, hath God pronounced that thou shalt die? Be ascertained thou must die, since his unchangable Decrees are shaddowed out unto us *by the Laws of the Medes, and Persians, which alter not.* Must Man die? and hath God enacted it? who then can deliver us from this Body of Death? Be of good comfort, we have mercy for our *Esther*; the Son of God for our *Mordecay*; who hath, without reversing, qualified, and fulfilled the decree of his Father. *Who now can lay any thing to the charge of Gods Elect? it is God that justifies, who is he that condemneth? it is Christ that dyed, yea rather, that is risen again; who is even at the right hand of God, who also maketh intercession for us,* being the only Mediator betwixt God and Man.

Dan. 6. 12.

Rom. 8. 33.

1 Tim. 2. 5.

All Priests, since the fall, within the Church of God were the Types of our high Priest, Christ Jesus. For no sooner was there a breach made betwixt God and Man; the Creator and the Creature, but mercy pleaded for a reconciliation; and that reconciliation in Justice required a Mediator, which is the Lord Jesus. A principal part of whose Mediatorship is this his office of the Priesthood. Before the Law typified in *Melchizedeck*; in the Law pre-figured by *Aaron* and his Sons; and in the Gospel really executed and fulfilled by himself. The acts of this his office are chiefly two, as being proportionable to the defect and necessity of Man the offendor; *viz.* To satisfie, to intercede. Go forth now my Soul, and bid defiance to all thy Enemies. For the Shield of thy faith shall receive all their darts, without any danger to thee; retorting them back, even into the adversaries faces. Appear now with confidence before the judgment Seat of God; bringing with thee to the Bar of Mercy, thy Advocate Christ Jesus: Thither summon Sin, that Tyrant; whom whilst thou weart a Traytor to thy Maker

Rom. 6. 23.

ker, *thou didſt ſerve*; together with thoſe Homicides, Death, and Hell; Let him bring his Parent with him alſo, even Sathan his Agent, thy Accuſer; yea, let thy own conſcience be called as a Witneſs; Laſtly, let the Law be prefer'd as thy Inditement. Againſt all thoſe, let thy Saviour oppoſe himſelf and maugre their objections and accuſations plead thy innocency, that ſo *thy righteouſneſs may break forth as the light, and thy judgment as the Noon-day:* For, he ſhall trample thine, and his Enemies under his feet, and deſtroy them with the two-edged Sword of his Word. Pſal. 37. 6.

Doth Sin challenge a right on thee? Our Saviour anſwers, *That the old Man is crucified with him, that the Body of Sin might be deſtroyed, that hence-forth thou ſhould'ſt not ſerve Sin.* Doth Death and Hell cry out, we are thy wages? The Almighty Conquerour replies, *O Death where is thy Sting. O Grave where is thy Victory?* And that thou maiſt never hereafter fear, 'tis added, *Death and Hell ſhall be caſt into the Lake of Fire.* Doth Sathan accuſe thee? behold thy *Michael* ſhall chaſe this malitious Dragon from the judgment Seat; witneſs that voice of tryumph, that *the Accuſer of our Brethren is caſt down, which accuſed them before our God, Day and Night.* And as for thy conſcience, fear not its teſtimony, ſince it ceaſes to accuſe, *when Sin is not imputed.* For, *whoſoever is born of God, ſinneth not.* Again, a ſpotleſs, and blameleſs conſcience, cannot be a blaming and condemning conſcience. But, *Chriſt through the eternal Spirit, hath offered himſelf without ſpot to God, that he might purge thy Conſcience from dead works:* Wherefore, *having ſuch an High Prieſt over the Houſe of God, draw thou neer with a free Heart in full aſſurance of Faith.* Laſtly, doth the ſevere juſtice of the Law threaten to ſwallow thee up? ſtrengthen, and comfort thy ſelf in Chriſt, *who hath redeemed thee from the curſe of the Law, being made a curſe for thee: for it is written, curſed is every one that hangeth on a Tree, &c.* Yea, let this following immunity (*The Law of the Spirit of life in Chriſt Jeſus, having made thee free from the Law of Sin and Death*) diſmiſs thy fears, and ſilence all thy adverſaries. Rom. 6. 6. 1 Cor. 15. 55. Rev. 20. 14. Rev. 12. 10. John 5. 18. Heb. 9. 14. Heb. 10. 21, 22. Gala. 3. 13. Rom. 8. 2.

Contemplation.

O my Saviour, who art only the true *Melchizedeck*, the compleatment of *Aaron's* Prieſt-hood, and the *end of the Law:* How much praiſe is thy due from me, thy redeemed; ſince to me is thy ſaying verified, *Bleſſed are thoſe Eyes that ſee thoſe things that I ſee. And the Eares that hear thoſe things that I hear.* *Abraham* ſaw thee in *Iſaac*; *David* ſaw thee in *Solomon*; but I ſee thee in thy ſelf; yea in theſe, and in all other thy Types. I ſee thee alſo, and that with much comfort and confirmation in (*a*) thy *Calling*, (*b*) *Unction*, (*c*) *Bloody Sacrifice*, (*d*) *Sanctification*, *Redemption*, (*e*) *Aſcention*, (*f*) *and Interceſſion*, which were heretofore myſteriouſly bound up in the Levitical Prieſt-hood, are now fulfilled, and to me graciouſly manifeſted. Lord Jeſus, ſince of thy free mercy thou haſt made my deafneſs, to hear, and haſt given me ſight, that was blinde, for the ſtrengthning of my faith; As I have ſeen thee in thy types, ſo let me ſee thee alſo in that eternal decree of thy Father: So ſhall ſalvation appear, Gods act, and not Mans phantaſie, *viz. Thou art my Son, this day have I begotten thee*; *Thou art the Lamb ſlain*, that takes away the ſins of the World. Laſtly, let me behold the execution thereof, wherein the Lord is both offered to me, and accepted for me. *viz. This is my beloved Son, in whom I am well pleaſed.* O my Soul, what canſt thou now more deſire; as having the Decree of God for thy Foundation; the merit of God for thy Salvation, and the voice of God for thy acceptation? Who, but an experienced Chriſtian, can expreſs the ſweet of theſe? yet how far ſhort are his expreſſions of theſe ſtreams of comforts, which flow through the Prieſtly Office to every true Believer, from the unexhauſtible Fountain of Gods mercy? What ſpots doth not this waſh off? What ſoares doth not this *Jordan* heal? Yea, what lameneſs, and imperfection doth not this *Bethesda* cure?

(*a*) Heb. 5 6.
(*b*) Exo. 30. 30
(*c*) Heb. 9. 7.
(*d*) Heb. 9. 14.
(*e*) Heb 9. 12.
(*f*) Heb. 9. 24.

Heb. 1. 5.
Rev. 13. 8.

Mat. 3. 17.

Of Chriſts Interceſſion.

O the conſolation of Chriſts interceſſion, in this imperfect ſtate of grace! Is my love weak, and unſtable as Water? This love O Saviour, *is ſtronger than Death.* Is my obedience imperfect? By thy obedience, many *are made righteous.* Is my zeal defective? (Lord) *Thy zeal*

John 3. 16.
Rom. 5. 19.

of

of thy Houſe hath eaten thee up. Is my Faith ſmall, and ſubject to doubting? O Saviour, thou wilt give a bleſſing, even to a *grain of Faith, as of Muſtard-Seed.* And haſt promiſed *not to quench the ſmoaking Flax, nor to break the bruiſed Reed.* Is my Prayer full of weakneſs, ignorance, and imperfection? Thy *Spirit it ſelf maketh requeſt for us, with ſighs which cannot be expreſſed.* Yea, thou art entred into the very Heaven of Heavens, to appear now in the ſight of God, *ever living there to make Interceſſion for us.* To conclude, Is my inherent righteouſneſs imperfect? And am I a tranſgreſſor of the Law? Thy imputative righteouſneſs is perfect, and thou art a fulfiller of the Law. For *thou art the end of the Law for righteouſneſs unto every one that believeth.* Yea, that all further objections may be anſwered, that all other defects may appear ſupplied; behold here a gift, as large as Mans wants, and as full of mercy, as he of ſin: *Chriſt Jeſus of God is made unto us wiſdome, and righteouſneſs, and ſanctification, and redemption.*

John 2. 17.
Luke 13. 19.
Mar. 12 20.
Rom. 8, 26.
Heb. 9. 24.
Heb. 7. 25.
Rom. 10. 4.
1 Cor. 1. 30.

Our Saviour Jeſus Chriſt is the *way, the truth, and the life*; that *Jacob's* Ladder, whoſe foot (as expreſſing his humanity) toucheth the Earth; and whoſe top as reſpecting his Divinity, reacheth unto Heaven. This threefold office may be conſidered, as the parts of this Heavenly aſcent. Upon whoſe firſt degree, my faith, which is the eye, the hand, and the foot of the Soul, hath begun to aſcend. It remains now that I mount the next ſtaff, belonging to his Prieſtly office, which is ſatisfaction; the inſeparable conſequent of which is Juſtification. The parts of which, forgiveneſs of ſins, and imputation of righteouſneſs, do neceſſarily follow the former. Our merciſull High Prieſt and Redeemer ſatisfying by ſuffering, that our ſins for which he ſuffered might be forgiven, fulfilling the Law is continually interceding, that his righteouſneſs might be to us imputed. So that to our comfort and confirmation, be it ſpoken, that, when faith hath gaind footing upon ſatisfaction, and interceſſion, it muſt needs have hand-hold on remiſſion, and imputation. Can the Lord be leſs righteous, than Man? Doth not the cancelling of the Bond, ſucceed the abſolving

John 14. 6.

Of Chriſts Satisfaction.

of the debt? The satisfaction, and releasement of the Prisoner follow the not guilty of the Jury. O the perfection of all the ways of God, especially of this his great work towards the Children of Men! wherein mercy and justice do sweetly kiss each other; He being just towards Man, in his fall into Death, that he might be mercifull, in raising him to life. And that he might spare his adopted Sons, he spares not his only begotten Son. *O what is Man that thou art mindfull of him, or the Son of Man that thou visiteſt him?*

Psal. 8. 4.

Of Justification.

To proceed, *Justification* (by some Divines made an act of Christs Kingly office) is that mercifull, and yet just, sentential act of God the Father, whereby a believer is absolved from sin, and death, and the inherent righteousness of Christ is imputed unto the faithfull applyer, for the attaining of life everlasting; Hereby, waving our debt, and supplying our want, at once, delivering us from guilt, and corruption. Behold, here is an Olive Branch, which faith, the Dove of the Soul, brings home, unto it in the time of Gods vengeance, and in the midst of the great Waters of Sin. Here's a Golden Scepter held forth by the incensed King of Kings, to every faithfull, and humbled *Esther*. Now I may say to my Soul, as once the multitude to the blind Man; *See, he calls thee.* Not in his *strong Wind, by which he rents the Mountains* of pride; Not in his *Earth-quake*, by which he shakes secure and presumptuous sinners: No, nor yet in his *consuming Fire*, with which he devours unexcusable Hypocrites. But in his mercy, even with a *still, small voice* of compassion and pardon. O my Soul, *Thou art not come unto the Mount that burnd with Fire, and that might be touched; nor unto blackness, and darkness, and tempest; nor to hear the voice of those words, which voice they that heard, entreated that the Word should not be spoken to them any more; But thou art come to Mount Sion, and to an innumerable company of Angels, and to Jesus the Mediator of the new Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel, and to God the Judge of all,* whom thou maist hear with comfort, proclaiming Himself unto thee, as once before

1 King. 19. 11.

Heb. 12. 18.

Verse 19.

Verse 22.

Verse 24.

before *Moſes*, thus, *The Lord, the Lord God, mercifull, and gracious, long-ſuffering, and abundant in goodneſs and truth, keeping mercy for thouſands, forgiving iniquity, tranſgreſſion, and ſin.* Exod. 34. 7. Verſe 8.

Forgiving ſin? O what good news is this unto my Soul! How truly is this called the *glad tidings of the Goſpel?* Tell me, yee which ſhall hereafter read my thoughts, even from the teſtimony of your own Souls (For only experience can make you fit Judges in this caſe;) If there be any joy like to the joy of a *juſtified ſinner?* Any *bleſſing like that of David?* Can I conſider into how fearfull an eſtate ſin hath caſt me, and unto what puniſhment Juſtice hath condemned me, and not from thence proportion out, and acknowledge the greatneſs of this deliverance? Doth not the truth-ſpeaking Word of God, which is neither cruel, nor partial, tell me that I am a ſinner? *For there is no Man that ſinneth not.* That I am a debtor? Since we muſt all pray, *forgive us our debts*; That I am a condemned Perſon? For by *the offence of one, judgment came upon all Men to condemnation.* That I am a bond-ſlave to death, and to him that hath the Power of Death, the Devil; all my life time being *ſubject to bondage?* That I am a dead Man; For, *We are all dead in ſins, and treſpaſſes.* That I am an enemy to God, and Chriſt, and laſtly by nature a *Child of Wrath?* And ſhall I account remiſſion of all my offences, Satisfaction of all my arrearages, Liberty from ſervitude, Life in ſtead of death; Nay more, reſurrection from death, no mercy? Can my powerfull Enemy be made my friend, and Father? my ireſull Judge, become my Mediator and Saviour, and I not highly favoured, gratiouſly, yea, wonderfully delivered? O thou which haſt wrought all theſe things for me, work in me an experimental, and ſenſible knowledge, a continued and enlarged thankfulneſs. So ſhall I give to thee the praiſe, and receive from thee the comfort of that benediction; *Bleſſed is he whoſe tranſgreſſions is forgiven, and whoſe ſin is covered.* Forgiveneſſes of Sins. Pſal. 32. 1. 1 Ep. Joh. 1. 8. Mat. 6. 12. Rom. 5. 18. Heb. 2. 15. Eph. 2. 1. Rom. 5. 10. Eph. 2. 3. Pſal. 32. 1.

No ſooner had the power and wiſdome of God puld off the Viſard of the Chaos, and diſcovered the form of Of imputative righteouſneſs.

Heaven and Earth, but he adorned and clothed them with beautifull Creatures; all his works having not only in their Beeing a naked exiſtence, but a fulneſs of goodneſs, which is their perfection. If theſe things (which God made for the uſe of Man) were *exceeding good?* Surely Man, whom he made for his own uſe, and glory; was in his firſt Creation in Nature, and ſhall be in this ſecond of Grace, indued with a plenitude of excelling graces. To be, and not to be good, is to be evil; as wanting the Character of the Creator. Who is a moſt pure Eſſence, there is no mean betwixt good, and evil: every Soul being either conformed to the Image of God or deformed after the ſimilitude of Sathan. Now to them upon whoſe fore-heads the Seal of the living God is placed, is given a two-fold righteouſneſs; the one *inherent and imperfect*; not (if ſimply conſidered) as the work of the Spirit, but as it is accompanied, and mixed with the corruptions of nature. Our beſt performances, being like unto thoſe ſtrange births which receive their life and beeing from God, their deformities from ſome defect or vice in nature. But of this in another place.

Gen. 1. 31.

Definition of imputative righteouſneſs.

The other is, that infinitely *perfect*, *legal* ſuper-errogating, and inherent righteouſneſs of the Son of God, the Lord Jeſus Chriſt, which God the Father beholding his Sons ſufferings, and fulfilling the Law together with his own promiſe, and Covenant, which is a due debt in Juſtice, *imputes* to them, to whom in his unſpeakable mercy he gives faith to receive, and apply it. This I call infinitely *perfect*, as being the righteouſneſs of God, as well as Man, by reaſon of the communication of properties, from the union of nature. I call it *legal*, becauſe the Law was the object, and rule thereof. *Super-errogating*, becauſe it ſuper-abounds, and is made the ſole merrit of Saints. Laſtly, I tearm it *inherent*, as being the actual righteouſneſs and obedience of the Man Chriſt Jeſus. All his ſufferings, by reaſon of the ſpontaneous and loving offer of himſelf, being alſo the acts of his will, as well as the paſſions of his nature. O wonder of love! O miracle of mercy! O divine charity! which in the loweſt depth of our miſery, and ſwelling height of our Rebellion

Expoſition.

Rebellion, cloth'd not only our Bodies nakedneſs, but our Souls; as that firſt hid our outward pollutions from our ſelves; ſo this our inward corruptions from God.

Proofs of our right to Chriſts imputative righteouſneſs.

For ever bleſſed be thou O Lord, for that union of thy Spirit and gift of faith, by which I put on, nay more, am made one with Chriſt. What ſuggeſtion of Sathan, or contradiction of depraved nature (granting me a member of this Head, a branch of this Vine) can make it difficult to prove, or dares deny my right to poſſeſs, this ſpotleſs Robe? As the union of Soul and Body, of Head and Members, produceth a ſympathizing property, and joynt-propriety to every thing; ſo my union with Chriſt, as being the Soul of my Soul, the Head of his Church, entitles me to, and gives me whatſoever is his. And (no doubt) as it is horrible blaſphemy to account any part of the Lords humane Body, as ſinfull and unclean: So it is unreaſonable infidelity, and ſhameſull impiety to think any true member of his myſtical Body can be (as in him) unrighteous and defiled: his perfect, and abounding righteouſneſs, being like to that *pretious, and ſacred anointing Oile*, which according to the Pſalmiſt was *poured on the head of Aaron, and went down to the skirts of his Veſture.* Pſal. 133. 2.

This, O this his innocency, and merit, is that *white Robe which was given to them that were ſlain for the Word of God, and the teſtimony which they held.* This is that glorious *Sun which clothes the Church, that Woman in travaile.* Yea, this is that beautifull *wedding garment wherewith Chriſt our Bridegroom, inveſts every true invited and elected Gueſt.* Revel. 6. 11. *Demonſtrations from Scripture.* Revel. 12. 1. Mat. 22. 11.

The *Linen Veſtments of the Jewiſh High Prieſt* were comely enough to miniſter in at the ordinary and daily Sacrifice. But they were accounted too mean and poor, when he *entred into the holy of holieſt.* The *Rayment of Joſeph a Priſoner* (though good enough perhaps for that place) *muſt be changed*, when he is preſented before *Pharaoh*, a King. Yea, the *Prodigals Rags* may ſerve him, whilſt he ſerves the Devil, and feeds with the Swine of the World, upon the husks of vanity. Every true Chriſtian is a Prieſt unto God, the Sanctum is the Church Exod. 41. 28. Gen. 41. 14. Luke 15. 22.

militant, wherein we minister, and that but for a year; Mans whole life being but a revolved year. Again, we are all Stewards to the World, to whom our flesh in nature, our Mistris, hath plighted her troth; so that if we once became *Josephs*, in denying her lusts, we must with *Joseph* undergo slander, affliction, and imprisonment. Lastly, we are naturally Prodigals also. Our portion is the common goods of the minde, of the body, of education. The waisters and consumers of this our first patrimony, are the Dallilahs of Sin. Now though we may minister on Earth amongst our brethren, cloth'd in the white Garments of a good report and profession (though whilst we are imprisoned in affliction, or spoyled by sin, and Sathan, the tatter'd Rags of sorrow and lamentation may serve us) yet when we are converted, and ascend afterwards into the *Sanctum Sanctorum*, the Heaven of Heavens, when we shall appear before the Lord Jesus our King, and return unto God our Heavenly Father, we must be cloth'd with the Golden Garments, the clean Vestments, the best Robes, even that meritorious righteousness of our loving Saviour, which being the Rayment of our elder Brother, may assure us (with *Jacob*) of a blessing and acceptance here, of Glory hereafter.

Away then from (my thoughts) that perfection and merit which some dream of, in renewed nature. That scant sacrilegious and unthankfull opinion, of our Saviours active and passive obedience, such Tenants (as it were) halt, and disgracefully curtaile, the ample and large Garments of our Lord, that so vain pride might patch it up with the old Rags and rotten performances of Mans desert. Lord, thy Word teacheth me, and my own infirmities inforces me, to another, yet better Plea. Job 25. 4,5,6. *Can Man be justified in thy sight, or how can he be clean, that is born of a Woman? Behold, even the Stars are not pure in thy Sight, how much less Man, that is a Worm?* We are all thy Creatures, thy servants. The observance of thy commands is the work we are made and Luke 17. 7. *hired for.* Now could we (as thou know'st we cannot) perfectly obey thy will, (there being *no Man that sinneth* 1 King. 8. 46. *not*, whose best *self-righteousnesses are not as filthy rags:*)

Would

Would we therefore as our due, preſume to ſit down with thee in thy Kingdome? Lord, let ſuch pride be far from us, and do thou cauſe us in an humble acknowledgment of our wants, and merit, readily to confeſs, that we are *unprofitable Servants, having done that which was our duty to do.* Now if of *Servants* we are made *Friends*, of Baſtards we are *Adopted Sons*, of *Bond-ſlaves* we are appointed *Heirs*, ſhall we not cry out, that our merit is thy grace, and that thou O Jeſus Chriſt art the *Lord our righteouſneſs?* Art made *unto us righteouſneſs?* And art the *end of the Law for righteouſneſs, to every one that believeth?*

Eſay 64. 6.

Luke 17. 10.

Luke 15. 15. Rom 8. 16,17.

Jerem. 33. 16. 1 Cor. 1. 30. Rom. 10. 4.

Queſtion not here my Soul, why God doth not by his omnipotent, and ſupreme Power, in one and the ſame inſtant Call, juſtifie, ſanctifie, and glorifie his Elect; ſince as he did not condemn us, ſo he will not ſave us without our ſelves. Saves us without our merits, indeed, not without our work. He hath therefore in his infinite wiſdome, annexed conditions to his Covenant, and ordained faith, repentance, and *all other good works* to be as ſo many degrees, in our aſcent to happineſs. That ſo Earth might be our School, to fit us for Heaven, and the life of grace, which is imperfect glory, might prepare us for the life of glory, which is grace in perfection.

General queſtions or objections anſwered.
1 Queſt.

John 15. 16.

Neither be thou too curiouſly inquiſitive, to ask the reaſon why the Lord God, in this his gracious looking back upon us, doth not again build up that wide breach which Sin hath made in Mans nature; That ſo according to our firſt beginnings in *Adam*, we might have continued that courſe, enjoying happineſs here, and attaining after tranſlation, glory hereafter? Since that the Lord, the great Architector, ſuffered this ſpecious (yet brittle building) of unſtable Man to fall down flat, that upon its foundation he might raiſe up, to the glory of his grace, a more beautifull edifice, in which admirable ſtructure he uſes the ſame matter, and that it might be ſtable for ever, he Himſelf becomes the *Head of the Corner*. Further, the Builders of this ſpiritual Temple are Gods Spirit, and Miniſters; the cement, faith and all other graces; the Buttreſſes or Pillars, his Election;

2 Queſt.

Mat. 21. 42.

and the tegment or covering, his Providence. In all this, Man as of himſelf hath no *work*, *other ways grace would be no grace.* The perfect work of Redemption (like that of the Creation) being as above the reſiſtance, ſo without the aſſiſtance of the Creature.

Rom. 11. 6.

Again, had Man been only placed in a renued eſtate, there would have been a poſſibility of falling, and of plunging Himſelf into a double curſe, whereupon Sathan and evil Men would have taken an occaſion to derogate both from the mercy, and power of God, according to thoſe Objections of the Heathen, rehearſed by *Moſes*; *That becauſe the Lord would not, or could not ſave them, he ſuffered them to be deſtroyed*; But ſome will ſay, he might have confirmed them, as he did the Elect Angels; I anſwer, that if it ſhould have pleaſed God thus to have beſtowed his mercy towards us his Children, yet the Devil and wicked Men (if in theſe days of our weakneſs, much more in thoſe of our perfection) would have derogated from Gods grace, that they might have attributed all, or the beſt part to Mans merit. Laſtly, in this our Juſtification by Chriſt, mercy counterpoiſes juſtice; yea, in theſe there are, to the eternal praiſe of our all wiſe God, an admirable and due proportion. The ſpirit of God obſerves it, and ſhall not we, in whom it is wrought, with unſpeakable joy, and thankfulneſs remember? *That as by the offence of one, judgment came upon all Men to condemnation: Even ſo by the righteouſneſs of one, the free gift came upon all Men unto juſtification of life.*

Exod. 32. 12. Numb. 14. 16. *Object.*

Rom. 5. 18.

O the miſerable neceſſity of our nature, the boundleſs compaſſion of God's! Doth Man want holineſs, merit, and obedience, and will his Lord confer purity, and offer up his own Life for him? will no other ſecurity but himſelf, be accepted for the payment of ſin? Surely this will ſerve, not only to expreſs his love, but to informe our judgments, how impoſſible it was, (conſidering Gods holineſs, the Laws rigour, and the leaſt imperfection) for Man to be juſtified before God. This work belongs to the Creator, not to the Creature. If in our firſt beeing, the glorious Trinity were in an eſpecial manner ſole

Neceſſity of Juſtification.

Agents

Agents, much more in this our Eternal well-Being; Wherein God the Father imputes and accepts, God the Son becomes Man, obeys, and fulfills, and God the Holy Ghost calls and sanctifies. That Man in the last place, may apply, and put on by faith, this spotless Robe, and Imperial Crown of Righteousness. To whom it may be said, as of *Mordecay*, *Thus shall it be done to him, whom the King of Kings delights to honour.* I should now proceed to observe what streams, and blessed effects flow from this Priestly Fountain, did not the neer and inseparable relation of the Prophetical Office, unto it sweetly invite me to unite them also in my Meditations.

I am assured, that every true Christian Soul that hath followed me hitherto in my weak, yet sincere Meditations, is here together with me ravisht in the apprehension of these infinite Priviledges, and in tasting of these Waters of Life, which flow from the Throne of God, and of the Lamb. Is any so welcome *to the poor indebted Widdow, as mercifull Elisha?* Is any so to be esteemed of rebellious *Israel*, as interceding *Moses?* Was there any Speech so pleasing to the Paralitique, as *Man thy Sins are forgiven thee?* Or any vesture so needfull, and acceptable to those naked Beggars in the Gospel, as the *Wedding Garment?* And is not Christ, who unto us is all these (even the welcome Man, the only Intercessor, the Word, *remitting Sins*, the Royal Cloathing,) our Wish, our Aim, our Crown, our Glory? No doubt but he is. Why go we not then on to possess him?

2 Kings 4. 1.

Exod. 32. 11.

Luke 5. 20.

Mat. 22. 10.

O Lord, we are all like unto those unbelieving *Israelites*, that are over joyed with the good report of the Land of *Canaan*, and delighted with the taste of the pleasant Fruit thereof, and yet stand still, even at the border, discouraged. As they cryed out, because of the Sons of *Anack*, so we of our Gyant-like corruptions; those opposed them, these us. Thou hast shewed us, and we have read this thy gracious Covenant, and we know thee both willing, and able to perform thy part thereof. But alass, when we descend to the conditions on our part, what have we, or what can we do? Thou requirest faith in us, but behold doubting; Repentance, and behold

hardness of heart. *O wretched Men that we are, who shall deliver us from this Body of Death?*

Rom. 7. 24.

O let all that have such hungry Souls, thank God for our Lord Jesus Christ, Who is a *Joshua* to overcome all these our mighty adversaries, an Angel pointing out a living Fountain, to all thirsty *Hagars*, even that Spring of grace, his Prophetical Office. *Thirsty* I say, for none but such taste present, and perfect comfort, and refreshing, from hence. Encouragement indeed all others may have from this Office; which are not yet called to endeavour, and exercise themselves in the means, which beget faith, and repentance, notwithstanding the resisting impossibility of their nature, as beholding the free promise, and enabling gift of God in Christ. But the Covenant and the blessing, belongs, and is effectual to those, sensibly and chiefly, *That hunger and thirst after righteousness; For they shall be filled.*

Prophetical Office.

Mat. 5. 6.

To proceed then; let all Men observe with me two spiritual streams, or works, flowing from this Office. The first is the Divine *Revelation* of the will of God, (so far as it was necessary for his Church) by the Mouths and Pens of the Prophets, and Apostles, and that through the immediate inspiration, and instinct of the third Person in Trinity, his most Holy Spirit. All which issuing from the living Fountain, the Lord Jesus, (who is in the midst of his Garden the Church) as so many Rivolets, do make glad the City, and water the Paradise of God. This is that work, that is wrought without us, yet with an end to work within us, and upon us; all being, according to St. *Paul*, that Foundation of *the Prophets and Apostles, upon which the Church is built, Jesus Christ himself being the chief Corner-stone.*

Ephes. 2. 20.

O Eternal Being, who art as merciful as great, a Father as well as God, to me thy unworthy Creature, should I in this prospect of my weak faith, carelessly, or silently, pass by so high a favour, so gracious a work of thine as this, towards my Soul? Thou mightest justly take my object, or my sight, or both from me, for such unthankfulness? Is the revelation of secrets the greatest expression of friendship? And to be of the Kings Coun-

Contemplation.

cil

cil the chiefeſt honours? And ſhall not I as a Chriſtian, apprehend, apply, and be gratefull, for ſuch favours as theſe, confer'd by a far greater Perſon, in a far greater manner, and meaſure; upon a far unworthier object, than ever they can ſample? If the Letters and mandates of Princes are received with ſo much reverence, preſerved with ſo much care, eſteemed, honoured and obeyed: How much more the Words and Scriptures of God, the Prince of Princes? Are Books but the Soul in Print, the Beams of Mans wiſdome, what is this but the life of the Soul, the Book of Wiſdome, and the Book of Books?

Here is the height of Metaphyſicks, as revealing what ſo ever can be known either of God, or Angels. The uſe and ſumme of both Phyloſophies, in the Creation, and Decalogue. The knowledge of Aſtronomy in *Job*. The exacteſt Geography, and trueſt Chronology in *Geneſis*, and *Chronicles*. The myſtery of *Numbers* in the Levitical Ceremonies, *Daniel* and the *Revelations*. The exerciſe of Rhetorick, throughout the Prophets, eſpecially in *Eſay*; The marrow and art of Logick, in Saint *Paul's* Epiſtles, and in all, which is above all, as the Sun amongſt the Planets, the whole Body of Divinity. Here are Politicks for the Statiſt, in *Eccleſiaſtes*. Oeconomicks for the Houſe-keeper, in *Proverbs*. Inſtruction for the Woman, from *Solomon's* Mother. And *David's* Poeſie for the Poets. Laſtly, here's wiſdome for the ancient; for, *it maketh wiſe unto Salvation*. Here's a beautifull Spouſe, and love *Canticles* for the youthfull and religious Amoriſt. And here is Milk from the Sacramental Teats, for the new-born Babe. Yea, what can my heart ſeek, (Lord) which thou haſt not placed in this Book of Life; in this library of my Soul. It remains now only that I beſeech from thee the true uſe thereof, *viz.* the knowledge and worſhip of thee. So ſhall I be not only a hearer, and Reader, but a doer of thy Word, not deceiving my own Soul. From this work of Gods Spirit in the Word without us, I proceed to that ſecond work of the Spirit, wrought within us, *viz.* (Sanctification) being a conformation of our wills unto his. O my Soul, here is that thou ſeekeſt for. The knowledge of the

2 Tim. 3. 15.

greateſt happineſs, without poſſibility of fruition, is not the leaſt of torments. And to behold the Crown, Robes, and Priviledges of a Chriſtian, without either viſible means to obtain, or a true propriety of wearing them, makes but our miſery more miſerable. Thou weart even now lifted up, and caſt down, exalted with joy, and humbled with ſorrow. For looking upward, thou beholdeſt with holy *Stephen*, Heaven open, and the Lord Jeſus Chriſt ſtanding at the right hand of God. But alaſs! whilſt thou weart raviſht with this Viſion, a multitude of thine Enemies, (not much unlike, nor leſs cruel than his Perſecutors) thy original Corruptions) have blind-folded thy eyes, and manacled thy hands, ſeparating for the preſent, both it from thee, and thee from it. But now be of good comfort, though thou lieſt dead in ſin, and intranc'd in aſtoniſhment, the Lord of life is come down unto thee. Who (maugre all theſe Hell-hounds that watch over thee) will give thee part in the firſt Reſurrection. He is thy ſpiritual *Eliſha*, and the Prince of the Prophets, who will *lay his Mouth to thy Mouth*, that ſo thou maiſt praiſe and confeſs him; his Eyes to thy Eyes, that thorough faith thou maiſt behold him; his Hands upon thy Hands, that in deeds thou mayeſt obey him; yea, his whole and living Body upon thy dead Body, that ſo thou maiſt revive and live in him. Behold there, Him, of whom his own ſaying concerning *John* the Baptiſt, is evidently verified, *A Prophet, yea, and more than a Prophet* even the *God of the Spirits of all Prophets*. Who, leaſt thy weak and ſinfull nature ſhould fear to approach unto, or lend an Eare unto his Word, hath vailed his glorious Deity, with humanity, therein, being typified by *Moſes* when he covered his ſhining Face, as well as propheſied of him, ſaying, *A Prophet ſhall the Lord your God raiſe up unto you amongſt your Brethren like unto me*. Like unto *Moſes* indeed, as being a Man, an *Iſraelite*, a Prophet, full of Miracles, meekneſs of the Spirit; yet with this difference of degrees, the one was comparatively, the other perfectly full: the one a Veſſel, the other a Fountain: the one the Servant, the other the Son; according to that of the Apoſtle,

2 Kings 4. 34.

Numb. 27. 16.

Acts 3. 22.

This

This Man was counted worthy of more glory than Moſes, in as much as he who hath builded the Houſe, hath more honour than the Houſe, Moſes being faithful as a Servant, but Chriſt as a Son. Next, whereas (O my Soul) thou objecteſt the deadneſs of thy nature, thy ſleeping in ſin; I confeſs indeed thou art ſo. But hearken unto thy Saviours Tryumph, which doth not only pierce, but give thee Eares, *Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light. The hour being come, and now is, when the dead ſhall hear the voice of the Son of God, and they that hear ſhall live.* O but ſayeſt thou I am ſpiritually dead, how then can I hear? Know poor wretch that thy Saviours Ephata, works as powerfully on the Soul, as upon the Body. Yea, the Apoſtle, reciting the prediction of *Moſes*, ſaith not, him *may* you hear; But him *ſhall* yee hear. Even ſo be it Lord Jeſus Chriſt, that ſo loving me a *Lazarus*, thou maiſt raiſe me though a *Lazarus*, and be unto me a Jeſus.

Heb. 3. 3.

Eph. 5. 14.

Joh. 5. 25.

Object.

Notwithſtanding theſe ſaving and comfortable promiſes, me-thinks I feel my Soul ſtill heavy, and ſorrowfull within me, Objecting that theſe indeed are favourable and ſweet expreſſions; but they are too general, conſidering her ſeveral defects; grievous ſoars, and Ulcers. Requiring not only external, and powerfull Baths, and waſhings, but particular application of Remedies, and Medicines. She confeſſeth that from theſe, ſhe is aſſured of the abilities and ſufficiency of her ſpiritual Phyſician; but ſhe deſires to have experience of his skill, and to apply his ſeveral Medicaments, unto her ſpecial infirmities. Is this thy further requeſt, O my Soul? Be ſtrong, and of a good courage. Loe he calls thee; *Come unto me all ye that labour and are heavy laden, and I will give you reſt.* *Again, I came not to call the righteous, but ſinners to repentance.* For, *The whole need not a Phyſitian, but the ſick.* Nay, that thou mighteſt not have the leaſt doubting, or fear, hearken to the voice of his Prophet, ſeconded and expounded by himſelf, and that in a full Auditory; *The Spirit of the Lord is upon me, becauſe he hath anointed me* (there's his calling) *to preach the Goſpel to the Poor,* (there's his Office). *He hath ſent me to heal the broken-*

Object.

Mat. 11. 28.

Mat. 9. 13.

Mat. 9. 12.

Luke 4. 18.

hearted, to preach deliverance unto the Captives, and recovery of sight unto the blinde, to set at liberty them that are bruised; to wit, thee O distressed Patient, with all thy Diseases.

Well, thou art now, even by his own most gracious Call, admitted into his presence, Be not ashamed, but with boldness, approach unto his Throne of Grace, unbareing thy soares, and discovering all thy spiritual wants. That so the two estates in *Adam* fallen, and in Christ risen, being compared; all may behold with thee a revival from death, even that first resurrection, spoken of in the *Revelations*. As also the difference, and disproportion that is betwixt a Man in grace, and a Man in sin. And lastly be ravisht in the apprehension of such infinite mercy, which administers Plaisters to every soare; and in the conclusion works a general cure, effecting in a good measure, though not in absolute perfection, those two great works of mortification and vivication in us.

For the more accurate perception, and meditation of which great works, I presume in all humility of Soul to speak Dialogue-wise unto my Saviour; and according to my weak ability, to describe him answering, in, and according to his Word. That so both my self, and others may the better understand, how excellently, and powerfully, a true faith (begotten and strengthened by God's Spirit) doth apprehend, and apply the saving and spiritual promises: Doth mortifie our corruptions, silence all objections, and overcome all kinde of temptations; by degrees, perfecting holiness, in the love and fear of God.

A DIALOGUE betwixt Christ and the Soul.

The Souls complaint against the mind and understanding.

O Gracious Saviour, and skilfull Physician, seeing thou calledst me, I come, although ashamed to come. I have brought, if not a dead, yet a deadly sick Soul, unto thee. If illumination be the antecedent of faith, and faith the eye of the Soul, and seeing a symptome of life, in how dangerous an estate am I, who walk in the vanity of my minde, having my understanding darkned, *being*

(in

(in my own apprehenſion) *alienated from the life of God, through the ignorance that is in me, becauſe of the blindneſs of my heart.* Eph. 4. 17.

Poor Soul, faint not, nor deſpair, thou waſt once dead, but now thou art alive. I finde no ſignes of death, but of life in thee. A Trunck, or fenceleſs Corps, perceives not, nor complains of its miſery, as thou doſt. Neither art thou hopeleſly ſick; for in thee (witneſs theſe ſtrivings) there is the ſtrength of a renued nature, to co-act with the work of Grace. Take then theſe receipts out of my Book, and apply them; *I am the true light that lighteth every Man that cometh into the World, and am come for Judgment into this World, that they which ſee not might ſee; and they which ſee might be made blinde; I am made unto thee wiſdome, and will enlighten thy darkneſs; yea, if thou crieſt after knowledge, and lifteſt up thy voice for underſtanding, thou ſhalt underſtand the fear of the Lord, and finde the knowledge of God: For I the Lord give wiſdome, and out of my Mouth cometh knowledge, and underſtanding.* Again, *faith is the gift of God.* O then *ask and thou ſhalt have, ſeek and thou ſhalt finde, knock and the* treaſury of all good and perfect gifts ſhall be *opened*, and beſtowed upon thee: *Even the holy Spirit whom thy Heavenly Father will give to them that aske Him.*

Christ. Joh. 1. 9. John 9. 39. 1 Cor. 1. 30. Pſal. 18. 28. Prov. 2. 3. Eph. 2. 8. Mat. 7. 7. Jerem. 31. 33. Luke 11. 13.

The voice of my beloved! *Thy Mouth is moſt ſweet, yea, thou art altogether lovely. The roof of thy Mouth is like the beſt Wine, that goeth down ſweetly, cauſing the Lips of thoſe that are aſleep to ſpeak.* But alaſs Lord, how can I be delighted in theſe thy gracious promiſes, or take comfort in this cure, as long as the tormenting worm of Conſcience, feeds upon my entrails, inditeing bitter things againſt me; and *making me to poſſeſs the ſins of my youth*; being both my Judge, and Accuſer.

Soul. Cant. 5. 16. 7. 9. Againſt the Conſcience. Job 13. 26.

O my Patient, I confeſs this thy pain and grief is unſupportable, for the *Spirit of a Man may ſuſtain his infirmity; But a wounded Spirit, who can bear?* Yet for thy comfort, know that there is balme in *Gilead*, for all wounds; and a Phyſician there, for all Diſeaſes; And I, *even I am he, and there is no other God with me;*

Christ. Prov. 18. 14. Deut. 32. 39.

I kill, *and I make alive*; *I wound, and I heal*; yea, I will *restore health unto thee, and will heal thee of thy wounds.* And as for this gnawing Worm, which thou complaineſt of, know that it as other inſects are, generated, of a putred matter, even thy ſin, and corruption. Yea, it is nouriſht therewith. If then this cauſe of thy torture, be withdrawn, the effect will undoubtedly ceaſe; For, *I will forgive thy iniquity, and will remember thy ſins no more; making them, though as red as Scarlet, to be as white as Snow. Through my blood thou haſt redemption, even the forgiveneſſes of Sins. If the Blood of Bulls and Goats, and the Aſhes of an Heyfer, ſprinkling the unclean, Sanctified to the purifying of the fleſh; How much more ſhall my Blood (that through the eternal Spirit offered my ſelf without ſpot to God) purge thy Conſcience from dead works?*

Jerem. 30. 17.

Jerem. 31. 34. Eſay 1. 18. Coloſ. 1. 14. Heb. 9. 13, 14.

Soul. Againſt hardneſs of heart.

O my ſpiritual healer, as thy Word aſſures me of thy ableneſs to cure, ſo it alſo informs me of my uncapableneſs of cure. In the ſickneſs of the Body, ſo of the Soul, there are ſome conditions, and eſtates ſo vitiated, and overcome with maladies, that they are forſaken of the Phyſician, and left as deſperate, and paſt remedy. In ſuch a condition me-thinks I ſeem to be, of whoſe heart (by reaſon of feſtred corruption) it may be ſaid, as *Job* of *Leviathan*, *That it is as firme as a Stone; yea, as hard as a piece of the nether Milſtone*, of whom alſo thine own ſpeech to the *Jews* may be verified, *That my heart is waxed groſs, and my eares are dull of hearing, and my eyes are cloſed, leaſt at any time I ſhould ſee with my eyes, and hear with my eares, and ſhould underſtand with my heart, and ſhould be converted, and thou ſhouldſt heal me.* Is then (Lord) my heart ſuch a Rock, and the *imaginations thereof wholly and continually evil?* How can then the pure ſtreams of Repentance, flow from thence? (which is the condition on my part in thy Covenant of mercy and pardon) witneſs thy own words delivered by the Prophet, *Repent, and turn your ſelves from all your tranſgreſſions, ſo iniquity ſhall not be your ruine.* And that in thy Goſpel preached by thy Apoſtle, *Repent yee, and be converted, that your ſins may be blotted out.*

Job 41. 24.

Mat. 13. 15.

Gen. 8. 21. Gen. 6. 5.

Ezek. 18. 30.

Acts 3. 19.

Fear

Fear not my redeemed, nor be diſmaid, as though any thing was impoſſible unto God. What ſeems difficult becauſe of thy nature, ſhall be made eaſie through my grace. Think not my Word (which is the word of life) ſhall become the ſavour of death unto any of mine. Thou complaineſt that by it, thou haſt found thy hardneſs of heart, which thou ſayeſt excludes repentance, and conſequently pardon. O be not deceived, here's no cauſe of deſpair, but of hope, and thankfulneſs: ſince my Word hath wrought that bleſſed work upon thee, for which I ordained it. Having not only ſelected, but prepared thee for my cure. There is a reprobate and ſick ſort of Men, I confeſs, Who *after their hardneſs and impenitent Hearts, treaſure up unto themſelves wrath againſt the Day of wrath.* Such were thoſe *Jews*, whoſe inſenſibleneſs did ſufficiently prove their deadneſs. But thy Eares are bored, to give my Word entrance. Thy Eyes are opened to behold therein, as in a Mirrour thy ſpots, aud many defects. And thy Heart is agil and willing to know, and accuſe thy ſelf. Therefore thou ſhalt be converted, and I will heal thee. If there ſhould be impoſſibilities impoſed on thee in my Covenant, how could I then be juſt? And ſhall not the Judge of all the World do right? Or if thy work ſhould either precede or aſſiſt mine, ſhould not that act of thine (though the leaſt) detract from my free mercy, and make my grace no more grace? O curſed be ſuch Sathan-like pride of duſt and aſhes, that thus lifts up it ſelf againſt my omnipotency, mercy, and all other my attributes; aſpiring even unto my Throne of Glory. O know that thoſe commands proclaimed in the *Old* Teſtament by my Prophets, were given as preparatives to the *New*. What I require of thee, is my due: why I require it of thee, is my mercy; that ſo running from me as a Judge, thou mighteſt run to me as a Saviour; *Who grants both to Jew and Gentile repentance unto life.* Which converſion, ſince it hath wrought it on thee; receive, and apply, what my mercy out of the ſame word hath extracted for thee. Are thy thoughts only evil? *I will ſprinkle clean Water upon thee, and thou ſhalt be clean from all thy*

Chriſt.

Rom. 2. 5.

[Acts 11. 18.

Ezek. 36. 25.

filthineſs. Is thy Heart a Stone, which cannot relent? Pſal. 114. 8. *I am he that turns the Rockie Heart into a Well, as the Rock in Horeb into ſtanding Water, and the Flint into a Fountain of Waters.* Yea, *a new Heart alſo will I* Ezek. 36.26, 27. *give thee, and a new Spirit will I put within thee; and I will take away thy ſtony Heart out of thy Fleſh, and I will give thee a Heart of Fleſh. And I will put my Spirit within thee, and cauſe thee to walk in my Statutes. For I dwell with him that is of a contrite and humble* Eſay 57. 15. *Spirit, to revive him.* That ſo all my Enemies with ſhame here, and torment hereafter, may be inforced to confeſs, that it is I, *that worketh in thee both to will,* Phil. 2. 13. *and to do, of my good pleaſure: quickning thoſe that* Col. 2. 13. *were dead in ſins, and treſpaſſes.* As alſo that I am Lord Paramount over all my Creatures, *Having mercy on* Rom. 9. 15. *whom I will have mercy, and whom I will, I harden.*

Soules complaint of its unfaithful memory.

O my Lord, *Thou art my refuge, and ſtrength, a very preſent help in time of trouble. How ſweet are thy words* Pſal. 46. 1. *unto my taſte! yea, ſweeter than Honey to my Mouth.* Pſal. 119. 103. O that they were ſo fixed in my mind, and imprinted in my memory, that they might remain with me for ever. But bleſſed Saviour, this is my miſery, that though for the preſent, I may rejoyce with *David*, yet for the future, I cannot promiſe, and ſay with him, *I will not for-* Pſal. 119. 16. *get thy Word.* For whereas in my Primitive nature, thou didſt indue my Soul with a ſerviceable and faithfull memory, to be as it were, her treaſury, or magazine; from whence, like that *wiſe Houſe-holder* in thy Goſpel, ſhe Matth. 13. 52. might upon all occaſions *bring forth things new and old.* I finde that Cyttadel battered, and poſſeſt by my corruptions. Who have fore-cloſed and lodged themſelves therein. So that the complaint of *Jeremy* is verified of me, as well as of that *People*, that *have forgotten Thee,* Jerem. 2. 32. *Days without number.* O Lord, if the Ciſtern be broken, where ſhall the thirſty be refreſhed? my barrenneſs watered? what doth it avail that my Eares, as Buckets, do continually draw up, and are filled from thee the Fountain of life, with quickning promiſes, and ſaving directions, if the receptacle and Ciſtern my memory be faulty, and faithleſs? As the Body which wants the retentive

tive faculty, and vomits up its ſuſtenance, giving neither time of Chilefaction to the Stomach, nor of making blood to the Livour, can receive little nouriſhment; So that Soul which retains not the ſpiritual Manna (thy Word) in the memory, that there it might be diſgeſted by Meditation, and converted into practice, can never thrive in holineſs, and live ſpiritually. It may be for the preſent, I may ſay of thy Word, as *Shimei* of *Solomon's*, *Thy ſaying is good*, When as ſoon after, it will be forgotten, and without thy mercy prove to me, as that to him, death and bitterneſs in the end. Further, this holy retention is not only of excellent and neceſſary uſe in thine, but alſo highly by thee commended, required, and commanded. Thine own Mouth pronouncing *Him to be rather bleſſed, that bears thee in his heart*, than her that bore thee in her Wombe; a ſpiritual enjoying, being far above a corporal. Yea, for this cauſe, and to help this dangerous defect, didſt thou ingrave thy *Law upon Tables*, and commanded it to be written *upon the moſt perſpicuous places of the Houſe*. And in the glorious and holy Decalogue it ſelf, thou didſt place a *Memento*, in the midſt, and as it were in the front thereof. Further, thy holy Spirit in the Prophet doth brand, and note this privation, as the root and cauſe of all Rebellions; *Becauſe (ſaith he) my People have forgotten me, they have burnt Ineenſe unto vanity*. Laſtly, which adds to, and moſt aggravates this my languor; wicked Men are in thy Word thus deſcribed and painted out. *To be without God in the World, and not to have thee in all their ways, to caſt thy Laws behind them, and to forget thee*, as I have done. O Lord, ſince I have loſt this precious gift in the firſt *Adam*, let me receive it again in thee, the ſecond, that my Soul being adorned with holy impreſſions, may become the Temple of thee my Saviour.

I Kings 2. 38.

Luke 11. 28.

Deut. 6. 8, 9.

Exod. 20. 8.

Jerem. 18. 15.

Eph. 2. 12.

Pſal. 50. 17.

Job 8. 13.

Strengthen thy ſelf in Me, O dejected Soul, and in theſe thy wants, *Look unto me, who works in thee both the will and the deed of my good pleaſure, and will my ſelf alſo freely give thee all things*. As I am not ignorant of thy defects, ſo I am not to ſeek of thy cure. I know there is a double forgetfulneſs in corrupted nature, the

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Phil. 2. 13.

Rom. 8. 32.

one of thy ſins, to repent, the other of my Word and Laws to practice. But know thou this alſo, that although for a time my Elect may forget me, yet they ſhall never be forgotten of me. *Can a Woman forget her ſucking Child, that ſhe ſhould not have compaſſion on the Son of her Wombe; yea, they may forget, yet will I not forget thee; for I will remember my Covenant with thee, and will eſtabliſh unto thee an everlaſting Covenant. And (becauſe I will do thus) thou ſhalt alſo remember thy ways and be aſhamed, and thou ſhalt loath thy ſelf, in thy own ſight, for all the evil which thou haſt committed.* And as for the other defect, be aſſured, that *the Comforter which is the Holy Ghoſt, whom my Father will ſend in my name, he ſhall teach thee all things, and bring all things into thy remembrance, whatſoever I have ſaid unto thee.* For, *This is the Covenant that I will make with thee, I will put my Law into thy inward parts, and write it in thy Heart, and will be thy God, and thou ſhalt be my Servant.*

Eſay 49. 13.

Ezek. 16. 60, 62, 63.

Ezek. 20. 43.

John 14. 26.

Jerem. 31. 33.

O my Lord, I can never ſufficiently admire thy power, thy free Love, and the healing vertue of thy ſacred and refreſhing word; But what ſweetneſs, or relief, what hope of remedy, and recovery, can my diſeaſed Soul receive from it, that wants a will to receive, or apply thy comfortable Plaiſters unto my feſtred ſores? Can the knowledge and ſight of Meat feed the hungry? Can the beholding of riches ſatisfie the needy? or the Phyſicians Medicament cure without application? No Lord, they cannot. How then can thy Holy Word work upon me any gracious effects, that have a wretched will, refractory to hearing, reading, meditation, or any good uſe thereof? If the mind and underſtanding be evil, the will, which is their ſervant, and agent, muſt needs be ſo alſo. And if it hath its work in all evil actions, it muſt not be left out (nay cannot be idle or wanting) in thoſe that are good. But my will is continually oppoſite to thine, which is the rule of equity and juſtice, and therefore cannot work the works of God.

Souls Complaint againſt her will.

Chriſt.

Phil. 2. 13.

It is true, thou canſt not. For as I ſaid before, *I work in thee both to will and to do.* But becauſe thou canſt not,

not, wilt thou limit my power alſo? Cannot I that at firſt gave thee a will, now at the laſt give thee a good will? Is it not as eaſie for me, to bend, move, and change thy nilling will into a willing one, as to enlighten and quicken the other dead faculties of thy Soul? Or, is my free grace and love, leſs benevolent unto it, than unto the reſt? No ſurely. It is not for my honour, nor is it in thy power, to be primarily and voluntarily aſſiſtant in this work. *For of my own will I beget my Children*, that *thoſe that glory may glory in the Lord*; humbly confeſſing, that *it is not of him that willeth, nor of him that runneth, but of God that ſheweth mercy.* James 1. 18. 1 Cor. 1. 31. Rom. 9. 16.

Souls complaint againſt her affections.

Mercifull Saviour, I know thou canſt cure dangerous, yea deſperate diſeaſes. But Lord, I fear that I am too far gone, that I have loſt and let ſlip my opportunity, and time of grace, even that Day wherein thou wilt ſpeak, and be ſpoken to. So that now I may juſtly expect, that thou wilt ſwear in thy wrath, that I ſhall not enter into thy reſt. And that this my fear may not ſeem groundleſs, be thou pleaſed to feel the Pulſes of my corrupted Soul; and thou ſhalt finde that they beat not at all; or if they do, their motion is either exorbitant, or full of intermiſſions. Is it not thy command, that *I ſhould love thee, love my God with all my heart, with all my ſoul, with all my minde?* For thou wilt love them that love thee. Is it not negative alſo thus, *Love not the World, neither the things that are in the World; For if thou loveſt the World, the love of the Father is not in thee.* What then Lord will become of me, who have loved darkneſs rather than light, and have been a lover of pleaſures more than a lover of thee, my God? Further, if at any time I be in love, or raviſht with thee, as beholding that excellent beauty, which ſtreams forth from all thy glorious attributes, eſpecially thy mercy, how weak, and of what ſhort continuance are theſe flaſhes? being like lightning, which gone, make but the night the darker. So that in their ſo long abſence, I have juſt cauſe to fear their return; doubting leſt thou wilt ſay of me, as once of the *Laodiceans*, that becauſe *I am neither hot, nor cold, but luke-warm, thou wilt therefore ſpue me out of thy mouth.* Rev. 3. 16.

Againſt Love.

Mat. 22. 37. Deut. 11. 1, 13. Prov. 8. 17. 1 John 2. 15. John 3. 16. 2 Tim. 3. 4.

Againſt Joy.

Again, doth not thy Kingdome within us, consist in *righteousness, in peace, and in joy of the Holy Ghost*? Rom. 4. 17. which kinde of joy, for the excellency thereof, thou calleſt *thine*; John 15. 11. as also because of its procession from thee, and from thy spirit; it being that unparallel'd, and unconceivable mirth which admits no mixture of sorrow, no higher pitch of solace. This, this was it which so ravisht thy holy ones, making them breath forth seraphically with *Habakkuk*, Habac. 3. 18. *I will rejoyce in the Lord, I will joy in the God of my Salvation*; with the Spouse *we will be glad and rejoyce in* Cant. 1. 4. thee; with *David, in thy presence is fulness of joy*; Psal. 16. 11. *and with* Peter, *we rejoyce with joy unspeakable and glorious*. Now O Lord, in what ranck shall I place my self, who being carnal, and sold under sin, Mat. 16. 23. *savours not the things that be of God, but those that be of Men*; not rejoycing in thee, but in my own vain and sinfull imaginations; proudly boasting and rejoyceing with those reprehended by the Apostle, *in those few gifts thou hast indued me with: as though I had not received them*? 1 Cor. 4. 7. Further, as thine have many objects of holy joy within them, so have they many also without them; *David preferred Jerusalem above his chiefest joy*. Psal. 137. 6. And the spiritual prosperity and welfare of the Church, was St. *Paul's hope, joy, glory, and Crown of rejoycing*. 1 Thes. 2. 19. But such O Lord, is the natural depravation of my affections, that instead of wishing well unto Sion, I am ready (did not thy grace restrain me) to persecute thee with *Paul* in thy members, and to cry with those wicked, concerning thy *Jerusalem, Raze it, raze even to the Foundation thereof*: Psal. 137. 7. rejoycing on the contrary part with those reproved by *Job*, and the Apostle, who make *Gold their hope, and whose God is their Belly*; Job 31. 24. Phil. 3. 19. hungring, and thirsting after momentary honours, like *Balaam*, and *Haman*; *taking the Timbrel, and the Harp, and rejoycing at the sound of the Organ*. Job 21. 12. Lastly, as within, and without, so also above themselves, they have their objects of joy; even thy glory. What else made that royal Prophet so piously nimble? and so chearfull and publick a dancer before thy Ark? what caused the Songs of *Moses*, *Myriam*, and *Deborah*? yea, what occasioned those joyfull expressi-

expreſſions of thy bleſſed Mother, of *Simeon*, *Zachary*, and *Anna*? together with thoſe two tranſcendent and affectionate wiſhes of St. *Paul*, and *Moſes*? I ſay what, but the joyfull magnifying of thy glory, in vouchſafeing thy preſence, in deſtroying thy enemies, in fulfilling thy promiſes, and in the Salvation and Converſion of thy People? But in me Lord, inſtead of this lightſomeneſs, in ſeeking of thy glory, there is naturally the ſinfull popularity of *Abſolom*; yea, the hypocritical zeal of *Jehu*; the vain-glorious formality of *Magus*; and the ſelf-ſeeking pride of *Herod*. So that (conſidering theſe wants, and diſorders in my affections) no wonder if I diſtruſt my ſelf, and cry out to thee, with the Publican, Lord have mercy upon me a ſinner.

Poor Soul, let not theſe fears, and doubts, diſcourage thee, they make thy ſtate the better, not the worſe. Ignorance of want, is the more dangerous, when *ſtomachleſs and ſilent; as being thereby diſabled both to ask, and to receive* relief. Thy many complaints of defects, are the true effects of thoſe graces thou deſireſt. Neither canſt thou mourn, becauſe of no affection, without ſome affection. But to anſwer all thy objections; weart thou emptineſs it ſelf, am not I he that made Heaven and Earth of nothing? Do I fill all things with my Eſſence, and cannot I fill thee with my grace? Can I be love it ſelf, (for God is love,) and not be both willing and able to impart ſome rayes thereof to thee my Creature? The fruits of my Spirit is *love and joy*, which Spirit I *give unto all that are mine*. What though the Chaos of thy corrupted nature, yields no ſuch fruits; The Paradiſe of God, in which thou art replanted, doth, as being watered with thoſe Rivers of love, which flow from me, the Fountain. Thou therefore *loving me, becauſe I loved thee firſt*: as I am the only *cauſe* of thy love (for I loved thee freely) ſo I am the *continuer*. For, *thou ſhalt abide in my love*; yea, I will continue to love thee: for *whom I love, I love unto the end*. Wherefore fear thou not the Eclipſes thereof. Natural Men do not more certainly expect the one, than all my Saints the other. As their Sun is not extinct, no more is thine: I thus ordain-

Chriſt.

Luke 1. 53.

1 John 4. 8.

Gal. 5. 22.

Rom. 8. 9.

1 John 4. 19.

Hoſea 14. 4.
John 15. 10.
John 13. 1.

ing it; that in my abſence, thou mighteſt have a longing for my preſence, and in my preſence mighteſt lovingly fear my abſence; theſe intermiſſions preceding the increaſe, not the dimuniſhment of affection. And ſince thou
Pſal. 51. 12. canſt cry with *David*, *Reſtore unto me the joy of thy ſalvation*, doubt not, but thou ſhalt alſo confeſs with him,
Pſal. 30. 5. that *my anger endureth but a moment, weeping may endure for a Night, but joy cometh in the Morning.*

Again, whereas thou objecteſt, and bewaileſt, the want of the true ſpiritual mirth; Be not diſcouraged, for this thy humble craving, argues that thou art free from pride, and ſelf-conceitedneſs, which uſually ſo ſwells the hearts of natural Men, that no place is left for grace. Further, it aſſures thee of a preſent poſſeſſion, for thou could'ſt never have heartily longed for that, which thou never taſted; nor have hated this falſe joy, hadſt not thou had ſome experience of the true. Laſtly, thou haſt an intereſt in my promiſe; for I fill the hungry with good things. As I am always filling, ſo my ſervants are always hungry. A good Archer is not by thee condemned for ſometimes miſſing his Mark; neither will I reject thee for ſome miſcarriage, ſince thy affections are bent towards me, and thy conſtant aime is my glory.

To conclude, Longeſt thou for the joys of *Habakkuk*, *David*, and the reſt of my Saints? continually petition me to be indued with the ſame *Holy Spirit*, *which my*
Luke 11. 13. *Father will give to them that aske him*; and to ſupport thee in thy Prayers? Remember, and rely upon theſe
John 16. 14. my promiſes, *Aske and yee ſhall receive, that your joy may be full.* For, *I am ſent to comfort all that mourn, to*
Eſay 61. 3. *give unto them beauty for aſhes, the oyle of joy for mourning. The ranſomed of the Lord ſhall return, and come to*
Eſay 35. 10. *Zion with Songs, and everlaſting joy, and gladneſs, and ſorrow and ſighing ſhall flie away.*

Soul. Lord, *Kiſs me with the kiſſes of thy Mouth, for thy*
Cant. 1. 2. *love is better than Wine.* But O diſeaſed Creature that I am, what ſhall I do? or what will become of me? The uncovering of one malady diſcovers more; and my infirmities, like the Oyl in the Widdows Cruſe, multiplies upon me: So that in me is verified, the complaint

of

of thy Prophet, *The whole Head is ſick, and the whole Heart faint, from the ſole of the foot, even unto the head, there is no ſoundneſs in it*, but wounds, bruſes, and putrified ſores. I had no ſooner bewailed my want of love, but my miſgoverned hatred torments me. No ſooner I accuſed my ſelf for worldly and exorbitant mirth; but carnal ſorrow and ſervile fear overwhelms me. Whereas *thoſe that love thee, hate evil*; *yea, every falſe way, with the workers thereof*, and that with a *perfect hatred*. My curſed nature, *with the fool, hates knowledge*. Yea, and *him that rebukes*, being like to thoſe wicked *Iſraelites*, the Prophet *Micah* ſpeaks of. *That hate the good, and love the evil.* Whereas I ſhould be humbled, and penitently chatter, thus with *David*, *I am troubled, I am bowed down greatly, I go mourning all the day long, neither is there any reſt in my Bones, becauſe of my ſin.* And alſo be ſo much affected for thy glory, as to *cry out*, yea to *die with Phineas his Wife, becauſe the Ark of God was taken.* Or be able to ſay, *that Rivers of Waters have run down my Eyes, becauſe Men keep not thy Laws?* My carnal and ſinful diſpoſition is ready to make me mourn, and hang down the head with *Haman*; to be ſick and heavy with *Ahab*; yea, to grieve and die with *Nabal*, and *Achitophel*, for being croſſed in momentary honours, in covetous deſires in my eſtate, or any other my deſigns. And whereas the filial fear of God ſhould be continually in my heart, and before my eyes, (for, *Happy is the Man that feareth always*) following herein the bleſſed example of holy *David*, whoſe daily Song was, *Fear the Lord all yee his Saints*; of pious *Joſhuah*, whoſe *tender Heart feared, and trembled at the words of the Law*; and of Religious *Nehemiah*, who was zealous for the Commandements of the Lord. I have, with thoſe Colonies of ſtrangers planted in the City of *Samaria*, *Feared the Lord, and ſerved my Gods*, that is, *My pleaſures and vain luſts.* Or if at any time I have dreaded thee, or been humbled, it hath been either whilſt thy Judgments have been *threatned* with the numerous *Ninivites*; or, when they have *layn ſore upon me*, with the *Philiſtines*; or, until they were removed with wicked *Pharaoh.*

Eſay 1. 5.

Pſal. 97. 10. 119. 104. 139. 22.

Prov. 1. 22. Amo. 5. 10. Micah 3. 2.

Pſal. 38. 6.

1 Sam. 4. 21.

Pſal. 119. 136.

Eſther 6. 12.

1 Kings 21. 4. 1 Sam. 35. 27. 2 Sam. 17. 23.

Prov. 28. 14.

2 Kings 22. 11.

Neh. 13. 8.

2 Kings 27. 33.

Jonas 3. 5.

1 Sam. 5. 12. Exo. 10. 17, 10

raob. Thus (dear Saviour) do all my affections degenerate, and erre from that end for which thou haſt plac'd them in my Soul. O thou which by thy omnipotency didſt convert Water into Wine; work the like miracle in me alſo. So changing me in quality, reliſh, and uſe, that I may both now, and hereafter, be thought worthy to be admitted unto thy Table, O ſpiritual Bridegroom.

Chriſt.

Raiſe up thy dejected Spirits, and diſconſolate Soul. For ſuch is the goodneſs of my nature, and the infiniteneſs of my mercy, that theſe thy grievous maladies, inſtead of provoking my diſpleaſure, move me unto pity, and convert my juſtice into compaſſion. I am the Phyſician of the Soul, and come to heal, *not the whole, but the ſick.* I am he that grants Reſurrection to the Dead in Sin, as well as to the dead for ſin. And am as able to give *Manaſſeth* newneſs of life, as *Lazarus* a new life. Therefore be not faithleſs, but believe. Thou complaineſt to me of an evil and degenerated hatred, that is ready upon all occaſions to take up armes againſt God, Good men, and goodneſs. Indeed this is dangerous, but not incurable. Was not my Servant *Paul* a cruel Perſecuter before a zealous Martyr? yea, and thouſands of the *Jews*, my Murderers, before my Converts? Be confident then, that my love is alſo able to ſwallow up thy hatred, and to perfect this grace of love in thy life, which it hath begun in thy deſires. Further, whereas thou art troubled and moleſted with the frequent inundations of carnal, and worldly ſorrows; Know that the reaſon therof is the want of depth or ſcowring of the lower water-courſe, even that Channel of thy Repentance, which is as it were the drayn of this filthy Lake, and muddy affection. To the performance of which duty, that thou maiſt be enabled, and aſſured, Know it is I that *gives Repentance unto life, not willing the death of a ſinner, but rather that he ſhould repent and live.*

Mat. 9. 12.

Acts 5. 31.

Acts 11. 18.

Ezek. 33. 11.

2 Pet. 3. 9.

Laſtly, Let not thy former ſlaviſh fear diſcourage thee; ſince all things (even theſe thy corruptions) through my mercy ſhall *work together for thy good.* My Law having by theſe terrors prepared thee for my Goſpel,

Rom. 8. 28.

which,

which, ſeeing by my grace, thou haſt received, be aſſured, that that *perfect love which it produces, caſteth out fear*, and will free thee from all ſuch baſe affrightments; poſſeſſing thee of that legitimate fear, which flows from duty, and adoption. In further aſſurance of which, receive, and apply this my promiſe; *They* (namely thee, and all my faithfull) *ſhall be my People, and I will be their God, and I will give them one Heart, and one Way, that they may fear me for ever, for the good of them, and their Childrens children.* 1 John 4. 18. Jerem. 32. 38, 39.

O thou my ſpiritual *Eliſha!* what ſhall I render unto thee, for this thy great cure wrought upon my Soul? for this thy miraculous cleanſing of my ſinfull Leproſie? Are the Talents of *Ophir*, the fruit of my Body, of my ground, or of my Flocks, a fit Sacrifice for thee? No, *Thine is the Earth, and the fulneſs thereof.* I will therefore imitate that religious Proſelite, *Naaman*, and give *Glory to the Lord God of Iſrael*, I will *offer unto thee thanks-giving, and pay my vows unto thee, O moſt High.* Yea, my underſtanding which thou haſt enlightned, my minde which thou haſt inſtructed, my conſcience, which thou haſt pacified, my memory which thou haſt ſtrengthened, my affections which thou haſt ordered, and my ſtony heart which thou haſt mollified, and *all things elſe that are within me, ſhall bleſs thy Holy Name.* Yea, I will invert the ſpeech of thy Servant *David*, and ſay who am I, and what is my poor Soul, that I ſhould be able to offer unto thee thus willingly? and after this ſort (Lord I confeſs) all things come of thee, and of thine own have I given unto thee, wherefore let what's mine of grace, and thine of merit, be thy only glory. And now ſince I have taken upon me to ſpeak unto the Lord which am but duſt and aſhes, *Let not the Lord be angry, and I will ſpeak yet again.* Thou haſt been pleaſed to give unto me light, in darkneſs, and to make known unto me thy great Salvation; Thou haſt filled me with thy goodneſs, and mercy, and laid up in my heart the infinite treaſure of thy promiſes; But what avails all this (Lord) when as the Thief (Sathan) may break through and ſteal, the Moth (my in-bred corruptions) may devour

Soul.

Pſal. 24. 1.

2 Kings 5. 15.

Pſal. 50. 14.

Pſal. 103. 1.

1 Chro. 29. 14.

Gen. 18. 27.

The Souls complaint of her ſences, tongue and members of her body.

vour and conſume theſe my ſpiritual riches; there being no defence nor power in me to reſiſt. For thoſe Cinque ports, and Windows of my Soul, my ſences, ſtand wide open, not only admitting, but inviting my cruel Enemies to enter. Yea, every Member of my body is not only aſſiſtant, to my adverſaries, Sin, the World, and the Devil; but alſo takes up armes againſt me, and ſeeks my deſtruction. My eyes, which from outward objects (even thy beautifull works) ſhould be inſtruments of begetting admiration, praiſe and worſhip to thee in my heart, are full of vanity, luſt, and adultery. My eares which ſhould only be open to thy Word, are thereto deaf, and receptacles, of oaths, blaſphemies, lies, ſlanders, and all obſcenity. And thoſe other ſences of taſting, ſmelling, touching, which thou haſt given to be helps in piety, and thankſgiving, through the more ample fruition of thy Creatures, are become the factors of pride, covetouſneſs, and epicuriſme. Further, my Tongue, which *ſhould ſpeak of thy praiſe all the day long, and ſing aloud of thy righteouſneſs, hath miſchief under it, and ſpeaketh proud things. Is full of flattery, and frames deceit.* And is fraught with *naughtineſs, and lying.* Yea, it is a *Fire, a World of iniquity, ſetting on Fire the courſe of nature, and is ſet on Fire of Hell.* So that, that Member which was once *my glory*, is now my ſhame.

Pſal. 35. 28. Pſal. 51. 14. Pſal. 10. 7. Pſal. 12. 3. Pſal. 5. 9. Pſal. 50. 19. James, 3. 6.

Laſtly, my hands and feet which ought to be *Barnabaſſes*, and *Barjonaſſes*, *Brethren*, *and Sons of conſolation*, in reſpect of righteouſneſs, and charity, towards my poor Brethren, are rather like *Simeon* and *Levy*, Brethren in cruelty, full of iniquity, and ready to ſhed blood. So that O Lord, having ſo many wide breaches in this Bulwark of my Soul, through which mine Enemies continually enter, how can I with quiet, and comfort of heart, reliſh, and feed upon thy promiſes, obey thy Commandements, and ceaſe to grieve thy holy ſpirit? May I not juſtly fear the miſerable lott of that wretched back-ſlider in thy Goſpel, *into whom the unclean Spirit which was gone out, returned, bringing with him ſeven other Spirits worſe than himſelf; So that the laſt eſtate of that Man was worſe than the beginning!*

Luke 11. 24.

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Wherefore, ſweet Jeſus! ſince thy Body as well as thy Soul ſuffered for me, let thy Conſolation, Sanctification, and Salvation be extended to both in me alſo, that being not particularly, but wholly thine, and at one in my ſelf, and with thee, I may wholly and only praiſe and ſerve thee.

Chriſt.

That ſin hath miſerably metamorphoſed thy Body, and ſhamefully deformed, miſlead, and corrupted thy Members, is true, (O my well-beloved:) And no marvail; *For thou waſt ſhapen in iniquity, and in ſin did thy Mother conceive thee.* And, *Who can bring a clean thing out of an unclean?* Not one. Yet be not thou diſcouraged, nor diſmaid, for though thou art a *Naaman*, I will be thy *Eliſha*. Yea, to *ſave ſuch ſinners am I come*. What though thou beeſt even white over with Sins Leproſie, I am thy High Prieſt to heal thee, and pronounce thee clean. Have I cured thy Soul, doubt not the cure of thy Body, ſince all my works are perfect. And if I gave freely, and unaskt, forgiveneſs of ſins, together with health of Body to many, whilſt I walkt upon Earth, ſhall I not much more give thee ſpiritually both alſo? When as I rais'd up *Lazarus*, I could have left his Soul, ſtill ſpiritually dead; for I give many health of Body, to whom I deny Salvation. But to *whom I grant ſpiritual life*, (as unto thee) *I beſtow all leſſer things*, as included in the greater. So that having ſaid unto thee, as once unto the Cripple, *Thy Sins are forgiven thee*, thou maiſt be confident *that thou art healed of thy ſpiritual lameneſs*, ſtrengthened to ariſe from thy couch of Sin, and enabled to walk in the ways of godlineſs, towards thy heavenly home; as having the Image of holineſs imparted upon all thy members, and the marrow thereof running throughout all thy bones: The Trees root being quickened, the Body thereof muſt needs flouriſh: And thy Soul being ſanctified, all the parts of thy outward Man muſt needs wax green in an holy converſation, and bring forth fruits unto righteouſneſs. *As a Fountain at the ſame place cannot ſend forth ſweet Water and bitter*, no more can the members, and conſequently the actions, which as ſtreams proceed from a regenerate Soul, be polluted, and impure. Not-

Pſal. 51.15.

Job 14.4.

1 Tim. 1.15.

Mat. 6.33.

Mat. 9.2, 6.

Jam. 3.12.

withstanding what hath been said, that thou maist be firmly established, and assured of this truth, receive, apply, and lay up these my gracious and particular promises.

Esay 17. 7. Have thine Eyes been full of Sin, vanity and Idolatry? thou shalt now *look to thy Maker, and thine Eyes shall have respect unto the holy one of Israel.* Art thou

Revel. 3. 18. spiritually blinde, and canst make no good use of outward objects? *I will anoint thy Eyes with Eye salve, that thou mayst see my goodness.* Are thine Eares closed up

Esay 29. 18. to my Word? Now shall the *Deaf hear* the *words of my Book, and the Eyes of the blinde shall see out of obscurity, and darkness.* Yea, thine Eares shall *hear a Word*

Esay 30. 21. *behind thee, saying, This is the way, walk thou in it, when thou turnest to the right hand, or to the left.* Further, have thy Nostrils been inlets, and entertainers of vanity? Exhaustasting the sweet of my Creatures for the serving of sinfull pride, and voluptuousness? Henceforth thou shalt make them serviceable to thy Soul, not thy sence only, but thy minde also, being by them delightfully recreated; imitating herein *my beloved Spouse* in

Cant. 5. 13. the *Canticles, Who from the natural perfumes of Spices, and sweet Flowers, and the distilling sweetness of fragrant Lillies,* doth affectionately meditate of, and set forth the excellencies of my Word, and Ordinances, and the mellifluousness of my promises and instructions. Yea, thou thy self also shalt be sweet unto me in thy obedience, and good works, which are *an odour of a sweet*

Phil. 4. 28. *smell, a Sacrifice acceptable, and well-pleasing unto God.*

Next, thou complainest that thy Pallate is naturally the Cook, and factor of Epicurisme, Drunkenness, and Gluttony; be of good chear, for thou shalt now experimentally confess, *That Man lives not by Bread only, but*

Mat. 4. 4. *by every Word that proceedeth out of the Mouth of God.*

John 6. 25. Neither shalt thou *labour any more for the Meat which perisheth, but for that Meat which endureth unto everlasting life, which I the Son of Man will give unto thee;*

John 6. 55. *for my Flesh is meat indeed, and my Blood is drink indeed.* But in this spiritual nourishment, remember, that

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it is the *Spirit that quickeneth, the Fleſh profiteth nothing.* Haſt thou formerly pleaſed and glutted thy ſelf with dainties, even to my diſhonour, and the abuſe of my Creatures, *Thou ſhalt now hunger and thirſt after righteouſneſs, and be both bleſſed, and filled:* For I am *the Bread of Life, he that cometh to me ſhall never hunger, and he that believeth on me ſhall never thirſt.* Yea, thou ſhalt be able to make a ſpiritual, as well as a natural uſe of my Creatures, chearfully, and taſtingly, ſaying with my Eſpouſed Church, that in reſpect of my delightfull, and all-ſurpaſſing graces, I am as the *Apple Tree amongſt the Trees of the Wood, and that my Fruit is ſweet unto thy taſte.* And with my Servant *David*, that *my words and judgments are ſweeter than the Hony, and the Hony Combe.*

John 6. 63.

Mat. 5. 6.

John 6. 35.

Cant. 2. 3.

Pſal. 119. 103. Pſal. 19. 10.

Further, hath thy Touch been a ſnare unto thee? and adminiſtred fuell to thy corruption? Have thy Hands and Feet been ſlow in my ways, but ſwift to commit iniquity? Hath thy Tongue been ſilent in my praiſes, and a ready Advocate, and Pleader for Sin? Know, my command is gone forth, and my gracious Decree is now efficatious, to *ſtrengthen the weak hands, and confirm the feeble knees, to make the lame Man leap as an Hart, and the tongue of the dumb to Sing*, and ſay, *Praiſe the Lord, call upon his Name, declare his doings amongſt the People, make mention that his Name is exalted.* Now ſhall thy hands with my Spouſe in the *Canticles, drop with the pretious and ſweet ſmelling Myrrh* of holy and fervent endeavours; ſhaking off their former ſinfull ſloath, and drowſineſs. Now ſhall all thoſe Members which thou haſt heretofore *yielded as Servants to uncleanneſſe, and to iniquity, be Servants to righteouſneſs unto holineſs.* For, whilſt thou weart in the fleſh, *The motions of Sin, which were by the Law, did work in thy* Members to bring forth fruit unto Death; But now thou art delivered from the Law, that *being dead wherein thou weart holden, that thou ſhouldeſt ſerve me in newneſs of Spirit, and not in the oldneſs of the Letter*, as being a Member of my Body, of my Fleſh, and of my Bones. Laſtly, Art thou aſhamed of the nakedneſs of thy Body, as being the

Eſay 35. 3, 6.

Eſay 12. 4.

Cant. 5. 5.

Rom. 6. 19.

Rom. 7. 5, 6.

Eph. 5. 30.

Mirrour, yea, the effect of thy Souls wants? Know that thou (in the loynes of thy first Parents) weart not more willing to lose and cast off that robe of righteousnes, than I am to restore, and give thee a better. As I then cloath'd thy naked Body, so I will now cloath thy naked Soul. Hast thou been a Prodigal? behold thy Heavenly Father (for my sake) doth *embrace thee, in the armes of his mercy, and covers thee with the best robe of my righteousnes.* Luke 15. 22. Hast thou been a vagrant, and wanderer *in the High-ways* of sin, and by-paths of iniquity, an *Alien to the Common-wealth of England?* Mat. 22. 9. Loe now thou art an invited Guest unto my Heavenly Pallace, Eternal Feast, and endless Nuptials, being arrayed with the Wedding, and glorious Garment of my Immaculate Holiness. These are those Garments, *whose smell is like the smell of Lebanon, and whose sent is Myrrh, Aloes, and Cassia.* Cant. 4. 11. Whose excelling sweetnes doth overcome the stench of thy sins; perfumes thy best actions, and makest thee an acceptable Sacrifice to God. Yea, it makes thy Body like *Moses*, and *Stephen*'s face, glorious upon Earth. Psal. 45. 8.

Is it not I that *gives beautifull Garments to Sion*, and that *cloath her Priests with Salvation?* Esay 52. 1. Psal. 132. 16. That counsel *Men to buy of me white Rayments, that they may be cloathed*, and that the *shame of their nakednes do not appear?* Revel. 3. 5, 18. That have promised to *Him that overcometh, The same shall be cloathed with white Rayment*, That *appoint unto them that mourn in Sion, to give unto them beauty for ashes, the oyl of joy for mourning, the Garment of praise for the Spirit of heavinesse.* Esay 61. 3. Wherefore O my redeemed, be thou no longer solicitous and doubtfull of thy blessed estate, *only believe, and thou shalt see the Salvation and glory of God.* John 11. 4. Psal. 51. 1.

Soul. O Lord thou hast opened my Lips, therefore my Mouth shall shew forth thy praise. I will greatly rejoyce in thee O Lord, my Soul shall be joyfull in thee my God; for thou *hast cloathed me with the Garments of Salvation, thou hast covered me with the Robe of Righteousnes: Even as a Bridegroom decketh himself with Ornaments, and a Bride adorneth her self with Jewels.* Esay 61. 10. Therefore

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as thou haſt freely given me all, ſo I deſire thankfully to enjoy all to thy glory. To which end, aſſiſt me with thy grace, that theſe Eyes which thou haſt enlightened, may always devoutly behold, and admire thy works. That theſe Eares which thou haſt opened, may be for ever dutifully attentive to thy words. And that theſe other ſences which thou haſt rightly diſpoſed, and ordered, may continually obey thy will, and exalt thy praiſe? Yea, theſe my weak hands which thou haſt lifted up, my feeble knees which thou haſt ſtrengthned, my ſliding feet which thou haſt kept from falling, ſhall readily obſerve thy precepts, and run in the way of thy Commandments, becauſe thou haſt enlarged my heart. Finally, *Not unto us Lord, not unto us, but unto thy Name give glory. For of thee, through thee, and to thee, are all things, to whom be glory for ever, and ever, Amen.*

Pſal. 105. 1.

Rom. 11. 36.

I have here Dialogue-wiſe (for the more profitable and particular handling of things) briefly and plainly ſhewed, how many rare and precious gems are treaſured up in this Ark of the Covenant, the Prophetical office of our Saviour, as alſo how graciouſly, and comfortably, they are offered to, and received by the hand of faith, to the benefit, and Jubile, of every true Believer.

It remains now, that according to my former method, my Meditations paſs on unto the laſt object and foundation of faith, the *Kingly office* of our Saviour; which is as it were the tegment, and compleatment, of our ſalvation. For we are therefore reconciled, and juſtified by our Prieſt, taught, and ſanctified by our Prophet, that we may obey, and be protected, and governed, in this life, by our King, and be for ever glorified with him in the life to come.

Of Chriſts Kingly Office.

If Men enter the preſence of Earthly Princes with much civil reverence, with what divine worſhip, honour, adoration, and admiration, O my Soul, oughteſt thou to enter the preſence of the King of Kings; and meditate upon his wonderfull acts, and office? This is one of thoſe glorious myſteries, which the Holy Angels deſire to look into, yea, with which their ſublime underſtandings are, and ſhall be for ever delighted, buſied, and raviſhed.

viſhed. How fervent then, ſhould thy thoughts be, yea, in humility how earneſtly ſhouldſt thou like *Jacob*, ſtrive with God by Prayer, to give thee this bleſſing alſo; that with the Eye of thy faith (together with thoſe bleſſed ſpirits) thou maiſt prie into this Supream, and perfect Monarchy of the Prince of peace and righteouſneſs.

A King is the deſire of moſt Nations; yea, thoſe Barbarians which are ignorant of all other rules of life, and civility, do notwithſtanding acknowledge the Maxime of a Soveraignty, and (as bound by a Cannon Law of nature) do willingly ſubject their Necks to this Yoak. Is rule and dominion then neceſſary? ſo deſirable, and profitable in civil ſocieties? So much conducing to the flouriſhing of a Common-wealth? Surely it is much more requirable, and beneficial for the well-governing and flouriſhing of the Church. In which as in a Kingdome, there is a mixture of good, and bad; Enemies within, and without; and thoſe the moſt powerfull, pernicious, and malitious of all others. As alſo many Laws to be obſerved, rewards to be conferred, corrections and puniſhments to be inflicted. Granted then it muſt needs be, (for theſe reſpects ſake) that the Univerſal Church which is a Body; a ſpiritual, holy, and glorious Monarchie, muſt have a glorious, a wiſe, and omnipotent King, and Protector.

Wouldſt thou now, O my Soul, ſee him, and know him? Loe thy Mother, and his Spouſe, calls thee, and all other longing Souls, to view his tryumphs, in theſe words: *Goe forth*, even with fervent affections, *O yee Daughters of Zion*, that is, all yee pure and fruitfull ones in the Church of God; *and behold*, that is, apprehend with a lively faith, *King Solomon*; that is, the Lord Jeſus Chriſt, the true *Solomon*; *with the Crown wherewith his Mother crowned him in the day of his eſpouſals*; that is, in his glorious ſtate, wherewith his Father hath inveſted him; after that by his death, and reſurrection, he hath redeemed, and married us unto himſelf in holineſs and righteouſneſs. And that thou maiſt have further knowledge, aſſurance, and teſtimony, of this thy King, and Saviour, hear the joyfull Predictions, and unerring

Cant. 3. 11.

erring demonſtrations, of the Prophets. In the life of old *Jacob*, we have that he ſpake at his death, theſe faithfull words, *The Scepter ſhall not depart from Judah, nor a Law-giver from between his Feet, until Shilo come, and unto him ſhall the gathering of the People be.* Now it is evident, that our *Lord ſprang out of Juda.* Further, *Moſes* drawing neer to his diſſolution, Propheſies, and that from the Mouth of God, *That God will raiſe them up a Prophet like unto him.* Now *Moſes* was not only a *Prophet*, but a *King. He was King in Jeſurun.* In the next place, hearken to the mellodious and foretelling Hymns of the royal Pſalmiſt, *David*; who knowing that *God had ſworn with an Oath to him, that of the Fruit of his Loynes, according to the Fleſh, he would raiſe up Chriſt, to ſet on his Throne*; At once beholds his Seed, his Saviour, and becomes the Herald of his King, his Son, thus Proclaiming; *I have ſet my King upon my holy Hill of Sion.* And again, *The Lord ſaid unto my Lord, ſet thou on my right hand, until I make thine Enemies thy Foot-ſtool.* Of him alſo the Prophet *Eſay*, thus Propheſieth, *Unto us a Childe is born, unto us a Son is given, and the Government ſhall be upon his Shoulders, and his Name ſhall be called Wonderfull, Counſeller, the mighty God, the everlaſting Father, the Prince of Peace; of the increaſe of his Government, and peace there, ſhall be no end. Zachary* alſo remarkably points him out, and that not only verbally, but by certain actions of our King; *Rejoyce O Daughter of Sion, behold thy King cometh unto thee, he is juſt, and having Salvation, lowly, and riding upon an Aſs, and upon a Colt, the Fole of an Aſs.* Laſtly, leſt the teſtimonies of Men ſhould ſeem weak, the premulgation of Angels ſhall conclude, and that undeniably, this holy and comfortable truth: *Behold ſaith the Angel Gabriel to the bleſſed Virgin, Thou ſhalt conceive in thy Wombe, and bring forth a Son, and ſhalt call his Name Jeſus, he ſhall be great, and ſhall be called the Son of the Higheſt, and the Lord God ſhall give unto him the Throne of his Father David, And he ſhall reign over the Houſe of Jacob for ever; And of his Kingdome there ſhall be no end.* Again, as his Birth and Kingdome

Gen. 49. 10.

Heb. 7. 14.

Deut. 18. 18.

Deut. 33. 5.

Acts 2. 30.

Pſal. 132. 11.

Pſal. 2. 6.

Pſal. 110. 1.

Eſay 9. 6.

Zac. 9. 9.

Luke 1. 31.

Mat. 2. 2.

Luke 2. 11. over the *Jews*, yea, over the whole World, was foretold by the Angel, ſo correſpondently they were proclaimed by an Angel, and ſeconded by a multitude of the Heavenly Hoſt; ſaying, unto you is born this day in the City of *David*, a Saviour, which is Chriſt the Lord.

John 1. 36. O my Soul, I have hitherto like *John* by the finger of the Prophets, pointed out unto thee, thy King, thy Saviour, *The Lamb of God which taketh away the Sins of the World.* It is expedient, and time now, that with *Andrew* thou follow him home, and by the eye of thy

John 1. 39. faith takeſt a particular view of his excellencies, adminiſtrations, and government: That thy heart being bedewed with thoſe many comforts, benefits, and bleſſings,

Mark 11. 9, 10. which deſcend therefrom, may with thoſe raviſhed *Jews* in the Goſpel, cry out, *Hoſanna, bleſſed is he that cometh in the Name of the Lord*; Bleſſed be the Kingdome of our Father *David*, that cometh in the Name of the Lord; *Hoſanna*, in the higheſt. And alſo ſing with that Heavenly multitude, Salvation unto our God, which ſitteth upon the Throne, and to the Lamb;

Reve. 7. 10, 12. *Bleſſing, and glory, and wiſdome, and thanks-giving, and honour, and power, and might, be unto our God, for ever and ever, Amen.*

Proceed then O my Soul! and diligently conſider, firſt, how thy King governs amongſt his Subjects; Secondly, how he rules and reigns over his Enemies; and laſtly, how in that great Aſſize, he ſhall execute his laſt Judgment, and tranſlate his Kingdome on Earth to Heaven; there eſtabliſhing, and fixing, a glorious, and tryumphant Monarchy, even for Eternity.

The wiſeſt Heathen (whoſe choiſeſt flowers of learning and knowledge were gathered out of our Paradiſe of God, the Scriptures) ſtiled their Kings, Paſtors of the People. That the Spirit of God uſeth the like Metaphor, and that it might well be, that they ſtole it from thence, may be ſuppoſed from theſe places amongſt others. The Pſalmiſt glorifying God for the deliverance of his People out of *Egypt*, concludes thus: *Thou leddeſt thy People like a Flock by the hand of Moſes and Aaron.*

Pſal. 77. 20. And the ſame *Moſes*, neer the ending of his life, deſires

Numb. 37. 17. God to appoint his Succeſſor, That the *People be not as Sheep*

Sheep which have no Shepward. Michaiah Propheſying of *Ahab*'s death, and the overthrow of his Army, ſaith; That in a Viſion, he ſaw all *Iſrael ſcattered, a Sheep that have no Shepward.* And the Lord, by the Prophet *Eſay*, promiſing his People a deliverance from their Captivity by the means of *Cyrus*; even many years before his birth, ſaith thus of him, *He is my Shepward*, and ſhall perform all my pleaſure. 1 Kings 22. 17. Eſay 44. 28.

Surely, as there is good cauſe to commend the Heathens choice and application of this Metaphor: So above all, to admire the infinite wiſdome of the Spirit of God, as the Original; who under this ſimilitude comprehends and diſcovers the whole duty of a religious Prince, and Governor; as that like a Shepheard, he is to feed his People, to lead them, to fold, and keep them from ſtraying, and to protect them from thoſe Wolves, and wicked Enemies that ſeek to deſtroy them. See all this expreſt in that woe pronounc'd, by the Spirit of God againſt the Shepward of *Iſrael*, that do feed only themſelves. Should not the Shepwards feed the Flock? The diſeaſed have yee not ſtrengthned, neither have you healed that that was ſick, neither have yee bound up that that was broken, neither have yee brought again, that that was driven away, neither have yee ſought that that was loſt. But with fierceneſs and with cruelty have yee ruled them. Seeing then that the Lord himſelf commends unto us this humble vocation, offering it as a Glaſs unto Princes, his Vice-roys upon Earth, therein to ſee their duties; It will neither be unfit, nor unprofitable, to meditate and conſider the office and actions of the Lord of Lords, even our Lord Jeſus Chriſt under the ſame Metaphor. And the rather, becauſe St. *Peter* gives us a Precedent; who ſtiles him the *chief Shepward, and Biſhop of our Souls*; and more eſpecially for theſe reaſons: Firſt, becauſe God the Father ſo calls him often in Scripture; witneſs that Propheſie of *Ezekiel*, ſaying, I will *ſet up one Shepward over them*, he ſhall feed them. Secondly, he ſo names himſelf, and with abundance of affection, and delight, and proſecutes and applies the ſimilitude, ſaying, I am the *good Shepward, and know my* Ezek. 34. 2, 4. 1 *Peter* 2. 25. Ezek. 34. 23.

John 10. 14. *Sheep, and am known of mine.* And lastly, whatsoever he in that Chapter, or elsewhere applies to himself, in the office of a Shepward, doth most aptly agree with his Kingly administration. But to make this more cleer, Is it the duty of a King to govern, and direct his People by good Laws? Which though written, yet are as it were his lively, fixt, and continued voice. And is not this verified of our King, the Shepward of *Israel?* Who saith, that *to Him the Porter openeth, and the Sheep hear his*
John 10. 3. *voice*; that he calleth his own Sheep by name, and leadeth them out. Is it the duty of a King to protect his subjects, to reward them, as well as to restrain, and overcome their Enemies? And is not this true of our good Shepward, *Who giveth his life for his Sheep?* being not
John. 10. 12. like the hireling, who *seeing the Wolf coming, flieth, and leaveth the Sheep.* Yea, all blessings temporal, and spiritual, abound to them that are admitted into his *Fold.*
John 10. 9. *For he promises, that if any enter therein, he shall be saved, and shall go in and out, and finde pasture.* Lastly, is it the office of a King to see and judge of the actions of inferiours; to give dignity and honour to the well-meriting, and obedient; and to inflict punishment, and death, upon rebellious offenders? See this also made good by Gods promise unto us, under the rule of our only Shepward, Christ Jesus; Saying, *Behold, even I will*
Ezek. 34. 20, 25, 26. *judge betwixt the fat Cattle, and the lean; and I will cause the evil Beasts to cease out of the Land. And I will make with them a Covenant of Peace. And I will make them, and the places round about them, a blessing. And I will cause the showers to come down in his season; there shall be showers of blessings.* And as concerning the last, and General Judgment, our Saviour speaking of the ordering of Persons before his Trybunal; and the parting of his true Subjects, from Rebels, the good from the bad, still alludes to the office of a Shepward; and saith,
Mat. 25. 32. that *he will separate them one from another, as the Shepward divideth the Sheep from the Goats.* Having, for the better and more comfortable illustration of our Saviours Kingly Office, thus far traced this similitude; let us now O my Soul, by faith take a nearer and more serious view

of

of this his glorious function, as it manifests it self in the excellency of his Person; and in the uprightness, and perfection of his Laws; as also in all those gratious effects which flow from so divine a dispensation. That from them (God assisting in the application) thou maist reap that saving fruit which grace offers, and thou expectest.

Of Christs Government.

As the Basis, and Pillar of Peace, and tranquility, in a Common-wealth is good Government, consisting of upright Magistrates, and just Laws: So the defect of either ushers-in present ruine, and destruction. This position is not only verified in civil estates, but in the spiritual Regiment of the visible Church. Which whilst it was governed by the Spirit of Christ, and was obedient to his injunctions, attained to a Meridional height of quiet and glory; witness the times of *Solomon*, *Hezechiah*, and *Josiah*. But on the other side, when that there was no King in *Israel*, and every Man did what was right in his own Eyes, how was their Land and Church filled with blood-shed, Idolatry, and vanity? witness the Book of the Judges. O let their miseries, make us beware, and let us learn wisdome from their destruction. Let their ill-succeeding rebellions, incite, and hasten us to do Homage at his Foot-stool, whom *the Lord hath set King upon his holy Hill of Sion*. And to *kiss him with the kiss of reverence, obedience, and worship*: Let us meditate of him all the day long, and let our Mouths be filled with his praises.

Psal. 2. 6.

Meditation of the excellency of his Person.

O how truly are we happy in thee O Lord Jesus! according to that of the wise Man, blessed art thou O Land, when thy King is the Son of Nobles. Is there any Nobility like unto thine, will any boast of, or derive his Pedigree with thee, who art the ancient of days? the dew of the Morning? the Morning-star, and in a word, the Fountain of honour? what are the greatest of earthly Princes, but thy Vice-roys? Conduit-Pipes to convey thy favours unto the Children of Men? For, *By thee Kings Reign, and Princes Decree justice.* And from thee proceeds the sentence, which *makes poor, and makes rich, brings lowe, and lifteth up.* For thou art that only be-

Eccles. 10.17.

Prov. 8. 15.

1 Sam. 2. 7.

gotten Son of the Father, before all beginnings, who then can declare thy generation, for thy Birth is hid in Eternity?

Nor art thou not only glorious in thy Father, but in thy ſelf alſo? for thou art God of God, equal with God, and therefore art not only a wiſe, merciſull, juſt, and holy King over us: But wiſdome, mercy, juſtice, and holineſs it ſelf unto us. Witneſs this, in that thy gratious invitation to thy ſpiritual Feaſt, where wiſdome hath builded her an Houſe. As alſo in the former Chapter, *I am underſtanding, I am ſtrength.* Further, thy Spirit, in the Mouth of thy beloved Apoſtle, teſtifies, that thou our God *art love.* And thy Prophet *Jeremy* foretold to us, that the *Name whereby thou ſhouldſt be called, is the Lord our righteouſneſs.* As for the laſt, the Prophet *David* ſtiles thee ſo in many of his *Pſalmes*, ſinging thus, *O yee Saints of his, give thanks at the remembrance of his holineſs.* To whom the Saints in the *Revelation* anſwer, and ſecond with this triple acclamation, *Holy, holy, holy Lord God of Sabbath.*

Prov. 9. 1.

1 John 4. 8.

Jerem. 23. 6.

Pſal. 13. 4.

Revel. 15. 4.

O my Saviour, my King, my beloved, let me *feed a while here amongſt theſe Lillies. Let me ſit down under this thy ſhadow, and let thy fruit be ſweet unto my taſte! O ſtay me with Flagons, comfort me with Apples, for I am ſick of love?* Who is like the Lord our King on all the Earth? Is there any People, or Nation alike happy with us Chriſtians, whoſe God and King is the Lord?

Cant. 2. 3, 5.

I ſhould now proceed to view and admire that golden Scepter, thoſe his righteous Statutes, by which he governs and directs us his People. But that my Soul poſſeſt with a holy fear, leſt any thing ſhould nullifie my right unto my Soveraigns protection, ſtops me with theſe objections; As that I am not only the Son of rebellious *Adam*, but alſo an Alien to the Common-wealth of *Iſrael*; as being not ſprung from the loynes of *Abraham*, nor from any of the Sons of *Jacob*, but from the unbelieving Gentiles. Laſtly, that I am out-lawed by my own actual tranſgreſſions; and therefore may rather expect puniſhment, than any favour, happineſs, or priviledge by his Government. As to theſe, I anſwer with the Apoſtle;

ſtle; The *Jews, becauſe the Seed of Abraham are not all Children: But the Children of the promiſe, are counted for the Seed*; Wherefore *Abraham* is called the Father of the faithfull; *Neither is he a Jew which is one outwardly, neither is that Circumciſion which is outward in the Fleſh: But he is a Jew which is one inwardly, and Circumciſion is that of the heart, in the Spirit, not in the letter:* Alſo he is *a light to enlighten the Gentiles*, as well *as the glory of the People Iſrael.* Again, my being a ſinner, is ſo far from diſabling my right to the Lord Jeſus, that by the hearty and penitent confeſſion thereof, I am intitled unto his pardon, and mercy; witneſs his own Proclamation, *He came not to call the righteous, but ſinners to repentance:* as alſo that Propheſie of his Office, *That he ſhould be a light to them that ſit in darkneſs, and in the ſhadow of death, to guide their erring Feet into the ways of peace?*

Rom. 9. 7, 8.

Rom 2. 28, 29.

Mat. 9. 13.

Luke 1. 79.

Since then my Lord the King, I have ten parts in thee, and thou art *Bone of my Bone, and Fleſh of my Fleſh.* Since thou tookeſt *not on thee the nature of Angels, but the Seed of Abraham, that thou mighteſt be as a mercifull High Prieſt*, ſo a true and natural head of thy Body, the Church; *that King that ſhall reign in righteouſneſs*, and whom God hath ſet upon his holy Hill of Zion: Let me finde favour in thy ſight, and be inrolled as one of thy Servants. Let thy glorious Scepter moderate me, and let me be acknowledged one of thy Subjects. Then ſhall I ſit under my own Vine, and my own Fig-tree, then ſhall I be truly happy, yea, my Soul ſhall be filled as with marrow and fatneſs, for what King is like unto thee in all the Earth?

Eph. 5. 30.

Heb. 2. 6.

Eſay 32. 1. Pſal. 2. 6.

Gods Laws commended.

The Walls and Rampiers of a Common-wealth are good Laws, by which, as by a fortified horn-work, or Cyttadel, the good are preſerved, and the enemy hindered, and repulſed. Is this an approved truth? How happy, and how ſafe then is the Flock of Chriſt, the Monarchie of the Meſſias, the Common-wealth of Chriſtians, the ſpiritual *Jeruſalem*, to whom that promiſe is made good, as ſignifying the preſence, and righteous government of our Emanuel: That the Lord will be unto her

Zac. 2. 5. *a Wall of Fire round about, and will be the glory in the middest of her.* The Statutes of other People are but the weak inventions of Men. But the Ordinances by which we are ſwayed, are the words of holineſs, of wiſdome, even of the Lord himſelf. So that no deſirable quality can be wanting, in ſuch Laws, wherein exact juſtice, and religious policy, kiſs each other. So that to us now, made one Church with the believing *Jews*, may thoſe gracious ſpeeches of *Moſes* be applyed, Surely *this great Nation is a wiſe and underſtanding People; For what Nation is there ſo great, that hath ſtatutes, and judgments ſo righteous, as his Laws, which he hath ſet before us; or who hath God ſo nigh unto them, as the Lord our God is in all things, that we call upon him for?* Yea, *he loved his People, all his Saints are in his hand, they ſate down at his feet, every one ſhall receive of his words; For the Lord came from Sinai, and roſe up from Seir, unto them he ſhined forth from Mount Paran, and he came with ten thouſand of Saints; from his right hand went a firery Law for them.*

From God the Author.

Deut. 4. 6, 7, 8.

Deut. 33. 2, 3.

The Heathen gave no ſmall honour to Antiquity, as ſuppoſing it had ſomething in it of Divinity; and therefore they would willingly forget the Original both of themſelves, and of their Laws, that to after Ages they might ſet upon them the ſtamp of a Deity. What they affected vainly, we muſt affirm truly, both of our ſelves, and Laws: For the proof of the firſt, we have not only a ſure word, *viz.* that *God made Man of the duſt of the Earth, after his own Image, and breathed into his Noſtrils the breath of life*; but alſo the witneſs of their own *Poets*, * honourably backt by an Apoſtle. *In Him we live, move, and have our beeing, for we are his offſpring.* For the other, I will not only ſay what Laws, but what Learning expreſt in characters can be voucht ſo ancient as the Penteteuch of *Moſes*? Wherein obſerve not only our Laws of venerable Antiquity, but alſo moſt clear, manifeſt, and undeniable proofs, and demonſtrations of their Divine fluence and conſtitution. As the burning, and quaking of the Mount *Sinai*, the ſummons of the Heavenly Trumpet, the viſible preſence of the Lord

From their Antiquity.

Gen. 2. 7.

* *Aratus.*

Acts 17. 28.

Exod. 20. 18.

Lord God, like conſuming Fire on the top of the Mount. But above all, the audible voice of God, pronouncing thoſe ten words, by which we are governed, as containing his whole will, and our whole duty. Laſtly, all theſe wonders, are not confirmed unto us by the bare witneſs of *Moſes* only, (although he being Gods Pen-man had been ſufficient;) but as then ſix hundred thouſand ſouls were Auditors, and Spectators, ſo ever ſince, that whole Nation, and now the Univerſal Church do receive, believe, and reverently obey them, as the undoubted truth of God, and rule of holineſs.

From their Holineſs.

Now that theſe happy Laws, recorded in the whole Book of God, are not only the firſt, ancienteſt, (and therefore the foundation, original, and fountain of all other conſtitutions) but alſo the beſt, and holieſt, as being the lively Oracles of prudence, and ſanctifie it ſelf, appears firſt by the matter which is perfect, according to that ſweet *Pſalmiſt*, The Law of the Lord (that is the whole Word of God) *is perfect*. If *perfect*, then free from all carnal imperfections. Here's no Political winking at the leaſt, or at ſome commodious offences; nor hiding places for any ſinner, nor exception and prerogative for Kings and Princes. The wifely head of Man cannot invent ſins, without its precinct, neither can the critical wits of Atheiſts, or worldly wretches, blemiſh it, with the leaſt aſperſion of injuſtice, or ſeverity. So that as there is in them no defect, ſo no redundancy, being *profitable for Doctrine, for reproof, for correction, and for inſtruction in righteouſneſs, That the Man of God may be perfect, throughly furniſhed to all good works.*

Pſal. 19. 7.

2 Tim. 3. 16.

Further, as they are perfect, ſo are they *ſure*, ſo that holy Singer, *The Teſtimonies of the Lord are ſure, making wiſe, the ſimple.* The Ordinances of the World are ſubject to change, as being the inventions of unconſtant Man, and not only in their frame and ſubſtance, but alſo in their number, conſtruction, and execution. So that true experimental wiſdome can never be learned from them. But the Laws of God, as flowing from an everlaſting, and wiſe eſſence, who is without change, or ſhadow of change, admits of no alteration, miſ-interpre-

Pſal. 19. 7.

tation, sleeping, or repeal. And therefore teaches a Man wisdome, *a priori*, in the cause of punishment (Sin.) So *Solomon*; *A prudent Man fore-sees the evil, and hides himself.* Again, *The Commandement is a Lamp, and the Law is light, and reproofs of instruction, the way of life.* In the last place, let holy *David*, as he began to prove this truth, so conclude it, even upon his own experience; *Through thy Commandements thou hast made me wiser than my Enemies, for they are ever with me, I have more understanding than all my Teachers, for thy Testimonies are my Meditation.*

Prov. 23. 3.

Prov. 6. 23.

Psal. 119. 98, 99.

Again, as the Laws of God are sure and perfect, so they are right; as sings the same Prophet, *The Statutes of the Lord are right.* And can there be a greater excellency; since the justice of a Law, is the sinnues thereof, they binding but so far forth as they are righteous? Who is there then amongst the Rulers of the Earth, (that in a proper sence dares give this title to their Ordinances? Comparatively indeed, and as parallel'd with others, they may boast of their equity. But none in a superlative height, in the abstract, and truth of perfection, can be said to be *just*, but the Commandements of God; which by common consent are the best rule, and touchstone of all others. To prove the indirectnes of humane constitutions, reason it self demonstrates. *For Man cannot be righteous, that is born of a Woman*; much less his actions, his behests, as being also the off-spring of a sick brain, and streams flowing from a most impure Fountain. If we desire examples to confirm this, we need not wander out of Divine History, where we shall read of the cruel edict of a *Pharaoh, to drown the innocent males.* Of a *Nebuchadnezzar, to burn to Ashes religious Idollhaters.* Of a *Darius, to devour with Lions the frequent worshippers of God.* Of a *Herod*, even a second *Pharaoh, to offer up by death those Lambs, the happy Proto-Martyrs, and Contemporaries* of our Saviour. Should I convert my Meditation into an History, as I could never want examples of Mans unjust Decrees, so never Incke for my teares would supply that defect.

Job 15. 14.

Exod. 1. 22.

Dan. 3. 6.

Dan. 6. 7.

Matt. 2. 16.

O if the bare Relation, move to pitty, and to mourning;

ing? how great is the ſorrow and anxiety of my minde, that oppreſſes thoſe Souls, which lie under the burden of ſuch a tyranny? ſurely it is ineffable. From hence, by the rule of contraries, I conclude the exceeding mirth, and happineſs of that People, whoſe Laws are Maximes, and Patterns to all others; whoſe God and King is the Lord, whoſe judgments are true, and righteous altogether. So that if happineſs can be ſeparated from joy, then may joy be devorc'd from ſuch a Government. Wherefore as the Prophet extolls the divine quality, the Statutes of the Lord are right, ſo he omits not to point out unto us the no leſs gratious effect, they rejoyce the heart. O come therefore, and *let us ſing unto the Lord, let us make a joyfull noiſe unto the Rock of our Salvation, for thou Lord art a great God, and a great King above all Gods; thy Throne is for ever, and the Scepter of thy Kingdome is a righteous Scepter.* Pſal. 95. 1, 3. Pſal. 45. 6.

Thus O my Soul, paſſing by, thou haſt taken a view of the beauty of thoſe divine Laws, by which Chriſtians are governed. If the Heathen *Ptolomy* accounted them the Jewel of his Library, and at their tranſlation into the *Greek* Tongue, was even raviſht in the obſervation of their ſupernatural wiſdome, and Majeſty: How ought we Chriſtians to be affected, who by more than an Hiſtorical faith, (as I have proved) look upon them as the Statutes enacted, pronounced, and engraven in laſting Tables, by God himſelf, and alſo confeſs them. As for antiquity, to be the ancienteſt, and moſt venerable; ſo for their matter, the perfecteſt, pureſt, and moſt righteous of all others. It remains now, that thou glance over ſome of their effects, and ſo proceed. I have obſerved already their work upon the *underſtanding*. They *make wiſe the ſimple*; as alſo upon the *affections*. They *rejoyce the heart*. I will note only three affections more which they beget in us; *Love*, *fear*, and *hatred* of all wickedneſs. That they frame in us even an extaſie of *love*, the *Pſalmiſt* proves by that his Pathetical expreſſion, *O how I love thy Law, I love thy Commandements above Gold, yea, above fine Gold, they are ſweeter alſo than the Hony, or the Hony-Combe.* That they create in Pſal. 119. 197, 127.

Pſal. 19. 10. us an holy filial *fear*, appears, in that the holy Spirit makes it a chief motive to ſtir us up to the hearing of
Pſal. 34. 11. them, *Come yee Children, hearken unto me, and I will teach you the fear of the Lord.* As alſo the confeſſion of *David, My Fleſh trembleth for fear of thee, and I am afraid of thy judgments.* As fear, ſo *hatred* of all wickedneſs, ſprings out of this Seed-plot of grace; As the offer, and fruition of a moſt beautifull Wife, is the beſt remedy to make a Man hate an unclean ſtrumpet, ſo the diſcovery of the pure ſplendor of Gods Law, unvailes the nakedneſs, and pulls off the Viſard of Sin.
Pſal. 119.104. So the ſame Pſalmiſt, *Through thy Precepts I get underſtanding, therefore I hate every falſe way?* Laſtly, as theſe powerfull Statutes of God are thus effectual in the illumination of the underſtanding, and the inflaming of the affection; So alſo in the ſubjecting, and changing the *will*, making it of a nilling, a willing will. But here forget not (as alſo in all the reſt) that the Law works only theſe effects in us, as being the Scepter of Chriſts Government (and linked with the Goſpel.) Which conſidered, we may confidently aver, that the Propheſie is fulfilled; That the *Lord ſhall rule* (by his Law) *in the*
Pſal. 110. 1, 2, 3 *midſt of his Enemies, and the People ſhall be willing in the day of his Power.*

Thus having viewed by the eye of faith (according to the weak meaſure of grace given unto me) my gracious Soveraign in his preſence Chamber of the Prophets, and alſo learned out of that *Magna Charta*, that Royal Statute-Book, Gods Word, not only what is his revealed will, and rule of Government, but alſo the unparallel'd and excellent properties thereof; I proceed to meditate of, and to be inſtructed in thoſe three principal actions of our King towards his natural and true ſubjects, *viz.* his *Protection*, and victory over their Enemies; *Correction* and *Remuneration*; of which, ſeverally and ſuccinctly.

Of our Protection.

Man once the Lord of Earth, a favourite of Heaven, travelling from the peaceſull *Jeruſalem* of Gods gratious inſtructions, to the accurſed *Jericho* of his own ſinfull luſts, and appetite; and in that way deſtitute of the All-mighties guide, and protection, fell amongſt theſe

Thieves

Thieves, the Devil, the Flesh, Sin, the World and Death, who having spoyled him of his greatest treasure, his Graces; and devested him from all his former honours, leaving him not half dead, but altogether? Left him, did I say? I would to God they were in this so Thief-like; But alas! such is our misery, that our loss concluded not, but began our wretchedness; and our Enemies, *Haman*-like, slaughtering us not out of gain, but out of envious malice, are so far from *leaving* us, that they are always vigilant to smother even the least motions of life in us. But blessed be the Father of our Lord Jesus Christ, who hath sent his only begotten Son into the Wilderness of this World, clothed with our flesh, and made like unto us, a mercifull High-Priest; who (like that good Samaritan) finding us thus wallowing in our own blood, hath not only restored us to a new life, but poured the Soveraign Oyl of his comfortable promises into our wounds. Making us safe all the time of this lifes sickness, under his own royal, and gratious protection; until his next return to our glory, and all our Enemies confusion.

A Protection from Sathan.

Fear not then (O my Soul) the strongest of thy Enemies: No, not that Leviathan, that great Dragon, that crooked Serpent, King over all the Children of pride. For, *the Seed of the Woman hath broken the Serpents Head*: And the *Devil shall be cast into Hell*. What though he be the Prince that ruleth in the Ayr? for his number, Legions; for his strength, a Principality, a Power, a Lion; and for the depth of Policy and malice, stiled the Ruler of Darkness, and also the accuser of the Brethren; yet know, he is but a Creature, and thy Saviours Vassal. For, *By Him were all things created, that are in Heaven, and that are in Earth, visible, or invisible, whether they be Thrones, Dominions, Principalities, or Powers.* And he that made him, can make his Sword approach unto him. And though the number of fallen Angels be great, yet the number of the Elect Angels, it's likely are far greater, at least, their Power greater, as the issue of that great *battel in Heaven*, if literally taken, *instrates*. So, that thy eyes being opened by faith, there are more that are with us, than against us. Christ is that

Gen. 3. 15.

Colos. 1. 16.

Rev. 12. 7.

Rev. 5. 5.

1 Cor. 1. 24. *Lion of the Tribe of Judah*; our *Sampſon*, to deſtroy that roaring Lion the Devil; the *wiſdome of the Father*, and
John 1. 5. the *light that not only enlightens our darkneſs*, but *diſſipates*, and puts to flight the darkneſs, and ſubtilties of
2 Tim. 2. 5. Sathan; the *only Mediator betwixt God and Man*; the
Col. 1. 13,15. Son of God, the lover, and friend of Men; *The Brother*
Heb. 2. 11,12, 13 *of the Brethren.* To conclude, he it is (to thy comfort) *whom the Father hath ſet at his own right hand in heavenly places, far above all thoſe Principalities, and Powers, and all might, and dominion: Who hath ſpoiled theſe*
Eph. 1. 20,21. *Principalities, and Powers, and made a ſhew of them openly, triumphing over them, even on his Croſs.* There-
Col. 2. 15. fore rejoyce yee Heavens, and yee that dwell therein; for now is come ſalvation, and ſtrength, and the King-
Rev. 12. 10,12. dome of our God, and the Power of his Chriſt: For, *The accuſer of our Brethren is caſt down, which accuſed them before God day and night.*

From Sin. Do I expect thee O my Soul, to be a companion of this Heavenly Quire? Why then do I hear thee utter nothing but mourning, and as it were keep time with ſighs? Such a Song admits not of a burthen, I will not bear a part with thee, ſince in thy tears, (as in a mirror) I ſee *Hanibal ad portas*, another Enemy at thy Gates. At thy Gates, did I ſay? nay entred, and within thee; ſo that now thy ſobs me-thinks are vocal and articulate, groaning out nothing, but ſuch ſad captive complaints as theſe, I am carnal and ſold under ſin; *O wretch that*
Rom. 7. 14,24, *I am, who ſhall deliver me from the body of this death?* O my Soul, though thy fear queſtions, yet let it not make
25. thee deſpair of a Deliverer; ſay, *I thank God through Jeſus Chriſt our Lord*, whom he hath ſent to be thy Saviour, even in the midſt of this fiery Furnace. So that like thoſe Votive Martyrs, though with the Fleſh thou obeyeſt, and art invironed with ſin, yet with the Minde thou ſerveſt the Lord. I am not ignorant, that *like to*
Joſh. 8. 9. *the City of Ai, there are behinde thee ambuſhes* of thy firſt Parents tranſgreſſion; *before thee, the Armies of thy many actual offences*; on both hands of thee, the wages of ſins, of commiſſion, and omiſſion; yea, that the Infantry of thy in-bred, and original corruptions, have not

only

only taken, but begun to Fire thy out-works: Yet *fear not, ſtand ſtill, and ſee the ſalvation of the Lord*, for theſe ſpiritual *Egyptians*, thy Enemies, which thou haſt ſeen in this ſhort day of thy life, and travail, thou ſhalt ſee no more for ever; ſince the Chariot-wheels of their ſtrength ſhall be taken off, and in concluſion, their ſelves ſhall be drowned, and hid in that red Sea of thy Saviours pretious blood. Wherefore, armed with a *holy and Jehu-like ſeverity*, command, as *Joſhua once the five Kings*, ſo theſe, the *heads, and chief of theſe thy Enemies to be brought forth, and let them be ſlain* with a Chriſtian magnanimity, even *with that two-edged Sword which proceeds out of the mouth of the Lord.*

Exod. 14. 13.

2 Kings 10. 25. Joſh. 10. 22.

Revel. 19. 15.

Fear not with *Gedeons* ſtripling, that *Goliah*-like tranſgreſſion of *Adam*, though as a ſecond *Briarius* his many Armies of Pride, Blaſphemy, Rebellion, Unthankfulneſs, Diſcontent, Curioſity; yea, all manner of wickedneſs ſeem to threaten Heaven. Neither quit thy ground, though he brandiſh againſt thee that curſe, that *Cherubs flaming Sword*, in the day that thou eateſt thereof, thou ſhalt ſurely die. Let him ſtrike, yea, let the ſtroke wound thee, and bring thee upon thy knees; yea, let the wound ſend forth floods of penitent tears, for this thy fall ſhall be thy riſe; this thy humiliation, thy greateſt exaltation. This is that Weapon that gives both death, and life. For this thy miſery is become the object of that infinite mercy, which not only reſcues thee, but ſheathes this his mortal Sword in this thy Enemies bowels. Since by Man came death, by Man came alſo the Reſurrection of the dead. For, *as in Adam all die, even ſo in Chriſt ſhall all be made alive*: And leſt he ſhould again revive, as *Joab* did to rebellious *Abſalom*, *He again pierces his heart with theſe three Darts*; *As by the offence of one, judgment came upon all to condemnation*; *even ſo by the righteouſneſs of one, the free gift came upon all unto juſtification of life*; *for as by one Mans diſobedience, many were made ſinners*; *ſo by the obedience of one, many ſhall be made righteous*: *That as ſin reigned unto death, even ſo might grace reign thorough righteouſneſs unto eternal life by Jeſus Chriſt our Lord.*

Chriſt overcomes Adams ſins

Judg. 8. 20.

Gen. 2. 17.

1 Cor. 15. 21, 22.

2 Sam. 18. 14.

Rom. 5. 18.

Verſe 19.

Verſe 21.

From Original Corruption.

That Cloud is diſperſt. But behold a greater ſtorm ariſes: even ſuch a one, as not only ſhakes, and endangers the Battlements of a Chriſtian converſation, but blowes up the foundation. When an Enemy beſieges, he ever is within view; But if he take a Bulwork, he gains poſſeſſion, and the loſs ſeem irrecoverable. *Adams* ſin imputed, like a furious adverſary ſurrounds, beleagures, and ſhatters the whole Fort of Man. But that Original corruption, that holy *David* complains of, as conceived, and born in, by propagation, makes neerer approaches, and undermines the Mud-walls of our Fleſh, taking poſſeſſion of the Tryangular, and chiefeſt Cytradel; which once yielded, he fills every ſconce of the ſence, with Armed Luſts, and mounts through every Loop-hole, a murdering piece, which continually roares againſt Heaven. And as for the Chief Commander, Collonel, and Muſtar-maſter, the underſtanding, will, and memory, having put out their Eyes, it makes them in the Dungeon of Ignorance, grinde (like *Sampſon*) at the Mill of Luſt, and fleſhly deſires.

Thus miſerable, and ſeemingly irrecoverable, is our eſtate in Nature, whilſt our in-bred corruption, that ſtrong Man, keeps the hold. But let us not be diſcouraged, for the Lord Jeſus, who is ſtronger than he, is come upon him, and hath overcome him, *taking from him all his Armour wherein he truſted, and dividing his ſpoyles, being ſent by God in the likeneſs of ſinfull Fleſh, and for ſin, to condemn ſin in the Fleſh*; which Victory He obtained by his Death. *For in that he dyed, he dyed unto ſin once; ſo reckon we alſo our ſelves, as being baptized into his Death, to be dead indeed unto ſin, but alive unto God, through Jeſus Chriſt our Lord; Thus being made free from Sin, we are become the Servants of righteouſneſs; neither hath Sin any more dominion over us, as being not under the Law,* (which is the ſtrength of Sin) *but under Grace,* the moving cauſe of our Salvation.

Luke 11. 22.

Rom. 8. 3.

Rom. 6. 10.

Rom. 6. 3.

Rom. 6. 11.

Rom. 6. 18.

Rom. 6. 14.

1 Cor. 15. 56.

Further, this total and ſpiritual Leproſie is in Scripture tearmed a *general pollution of the whole Man.* In which ſence, how many ſweet and gracious promiſes, doth

Ezek. 16. 6.

doth the *Old Teſtament* offer to the faith of every true Believer; poynting out unto us (with the Angel) when in a far more deſpicable, and deſperate eſtate than *Hagar's Iſmael*, a Spring, a Well of living Water. In that day (which is the day) *there ſhall be a Fountain opened to the Houſe of David, and to the Inhabitants of the Spiritual Jeruſalem, for ſin, and for uncleanneſs.* And leſt with that Cripple in the Goſpel, we ſhould be unable to make tryal of the Virtue; nay, becauſe we are with that miſerable Infant in the Prophet, *Dead in ſins, and treſpaſſes.* Therefore he adds, he will *ſay unto us, live*, which agrees with his immediate Word, in St. *John's* Goſpel, *The dead ſhall hear the voice of the Son of God, and they that hear, ſhall live.* Nay, which is more, he will become our ſpiritual Phyſician, and Chyrurgion to heal, to waſh, to cleanſe, to circumciſe, to anoint us; witneſs this his own promiſe, *viz. Then will I ſprinkle clean Water upon you, and yee ſhall be clean, from all your filthineſs, and from all your Idols will I cleanſe you; a new Heart will I give you, and a new Spirit will I put within you; and I will take the ſtony Heart out of your Fleſh, and I will give you an Heart of Fleſh; and I will put my Spirit within you, and cauſe you to walk in my Statutes, and yee ſhall keep my judgments, and do them.*

Zacha. 13. 1.

Ezek. 16. 6. Eph. 2. 1.

John 5. 25.

Ezek. 36. 25.

Verſe 26.

Verſe 27.

O thou which art my *Joſhua*, my *Jeſus*, and haſt caſt out, and deſtroyed my Cananitiſh luſts; leaving only ſome few tributaries to try my obedience, and to be as pricks in my ſides, that I might not ſleep to death in ſecurity; grant me thy ſtrength of grace, more and more to prevail over them, though they have *Chariots of Iron*, as being ſtrong corruptions, and *inhabit the Valleys*, as being ambuſhed in a deep, and deceitfull heart. Enable me O Lord, either to deſtroy them, or to make them Hewers of Wood, and Drawers of Water to the Houſe of my God; that is, ſerviceable to thy ſpiritual Building, and Temple, which I am. Let Avarice be turned into a coveting of ſpiritual things; Exceſs in thy Creatures to a repletion with thy Spirit; Worldly ſorrow, which worketh death, unto godly ſorrow, not to be repented of;

Ejaculation.

Judg. 1. 19.

Love of Earth to a love of Heaven. O my gratious Phyſitian, what fee have I, or is great enough for this ſpiritual cure, or rather miracle? a reſurrection from the dead; Lord thou haſt given me all, therefore I have nothing to give. Yet though I cannot give, I will do right, and render as to *Cæſar*, ſo unto God, what is his. My Soul beares thy impreſs, thy Image, and is therefore paſſant in Heaven. Wherefore when thou pleaſeſt, embanck it there in glory.

From actual Sins.

The greater an offence is, the more ſevere, and weighty the puniſhment. This rule of proportion giving both a beeing, and ſplendor to diſtributive Juſtice. Whiſperers and murmurers againſt a State, are not proſecuted with ſo much rigour, as the openly rebellious; Nor according to the judgment of truth it ſelf; ſhall the *ignorant Servant be beaten with as many ſtripes as the preſumptuous offender.* Bleſſed Saviour, even in this maxime of humane Juſtice, there is (though in weak and faint ſhaddowes) a glimpſe and repreſentation of thine, (Mans well doing and beſt of action, being but an imperfect imitation of thee, a moſt pure and univerſal act) which ballances our faults, and retributes to each, his due weight of puniſhment. Thus righteouſly judging, that if *cauſeleſs anger, be in danger of the judgment, then approbrious, and diſgracefull ſpeeches, ſuch as thou fool, being a further degree*, and an accurſed fruit of the former, *ſhall be in perril of an Hell-fire.* So *Paul*, becauſe a Perſecutor through ignorance, received mercy, when as *Julian* an Apoſtate, and wilfull ſinner, died a Blaſphemer. Lord, I have laid this train, to blow up my ſelf. O let thy conviction in juſtice, (like a ſtorm before a calm) forego thy abſolution in mercy. Righteous Judge, if that thy mortal ſentence hath already attached me, as *Adam's* Son, as *Adam's* Image, yea, I have pleaded guilty; ſhall not my numberleſs actual tranſgreſſions, meriting that other curſe of thy Law, make me therefore as deſerving thy double curſe, liable to a double puniſhment? Yes ſurely, unleſs miſerable wretch, infiniteneſs, and eternity, will not admit of an addition. If one ſingle act, the breach of one Injunction, that which the

Luke 12. 47

Matt. 5. 22.

the Papiſts, and others (though erroneouſly) would have no ſin, or at the moſt a venial ſin, that which is mine, not by perſonal commiſſion (as not then in *eſſe*) but as it were by conſanguinity, by imputation, from *Adam*, my root, fountain, and tranſactor; If this O Lord, as formerly it is ſufficiently evinced, hath not only arraigned me at the Bar of Juſtice, but caſt me as guilty of high Treaſon, and worthy of eternal puniſhment; and not only me, but thoſe without the Pale of the Church (unleſs God be mercifull to them) *who have not ſinned after the ſimilitude of Adams tranſgreſſions*, that is, as ſome interpret) *actually*; How ponderous and exceſſively weighty, ſhall my judgment appear in Juſtice ſcale? How ſhall her Rods be converted into Scorpions? How ſhall the ſame hand, and power that inflicts, in reſpect of durance, an eternal, yea, in all reſpects (if we meaſure by the Creatures weak apprehenſion) an infinite ſuffering, magnify it ſelf in the augmentation of pain, according to our encreaſe, actuality, and agedneſs of ſin; adding as it were infinite, to infinite, and making me to be unhappily ſo alſo, that is capable of it, and able to ſubſiſt under its juſt preſſure. Rom. 5. 14.

O my God, I walk in this my vale of miſery, like the *Egyptians* through the red Sea, before me is thy clouded countenance, and wrathfull indignation, ready to give the watch word to my execution. On the right hand, and the left, ſtand the towring, and threatning Waves of my ſinfull omiſſions, commiſſions, and deficiencies, ready (as the Pſalmiſt ſpeaks to ſwallow up, and flowe over my Soul; and behind me the pitchy darkneſs of horrour, and puniſhment waites to entombe me for ever. O my Saviour, being thus like *Abijah*, encompaſt with the Ambuſhes of my Enemies, like fallen *David*, immurde within his triangle of judgments, what ſhall I do, but imitate them, in their crying, and converſion unto thee, ſaying with him, *I have ſinned, I am in a great ſtraight, let me fall into the hands of thee, O Lord, for thy mercies are great.* 2 Chron. 13, 14. 2 Sam. 24. 14.

O faith, as thou haſt an eye, ſo thou haſt an ear too; wherefore give attention. For thy King named thy Je-

Matth. 1. 21. Matth. 6. 6. Pſal. 103. 3,4. Pſal. 32. 5. 1 Sam. 14. 1. Acts 5. 31. Iſa. 63. 3. 1 Cor. 15. 56. Gala. 3. 13. Epheſ. 1. 7. Col. 1. 20. Rom. 8. 3. Iſa. 1. 18. Heb. 8. 12. Heb. 13. 8.

ſus, becauſe *he ſhall ſave his People from their ſins, even he who only on Earth hath power to forgive ſins*, makes his anſwer in the mouth of the *Pſalmiſt*, even to be the eccho of thy ſubmiſſive Petition: *The Lord forgiveth all thine iniquities, and healeth all thy diſeaſes, and redeemeth thy life from deſtruction, and crowneth thee with loving kindneſs.* O miracle of goodneſs! how experimentally, and thankfully ought I, with that penitent Saint, to publiſh thy excelling mercy, ſince I had no ſooner ſaid, (that is intended) *I will confeſs my tranſgreſſion, but thou forgaveſt me the iniquity of my ſin.*

Come hither, come hither all yee true *Iſraelites*, whom the ſight of theſe *Philiſtines*, and their armed Troops (ready for the Battel) have made you to tremble, and to hide your ſelves; Behold your Standard-Royal, your Prince, your true *Jonathan*; for *him hath God exalted with his right hand to be a Prince, and a Saviour; for to give repentance to Iſrael, and forgiveneſs of ſins*; who hath *trodden the Wine-preſs of Gods wrath alone, and of the People, there was none with him:* And *Jonathan*-like, with *incredible pains hath aſſaulted the Adverſaries, our ſins* ruining their Fort, *viz.* the curſe of the Law, for *the ſtrength of ſin is the Law, being made a curſe for us:* where by dying, he hath put to death, all our Enemies, according to that of the Apoſtle, *in whom we have redemption through his blood, even the forgiveneſs of ſins, having made peace through the blood of his Croſs, in the likeneſs of ſinfull Fleſh, and by ſin, condemning ſin in the Fleſh.*

Further, he is not only the God of the Valleys, but of the Mountains alſo; having not only overcome for us our infirmities, but all, even our Mountainous, our ſcarlet tranſgreſſions; witneſs his promiſe; though *your ſins be as ſcarlet, they ſhall be as white as ſnow.* Again, *I will be mercifull to their tranſgreſſions, and their ſins, and their iniquities, will I remember no more.* To conclude this point, this his great Victory, as it tryumphs over all ſins, ſo it is not confined to ſome times, or Perſons, as he, ſo it, being the ſame in efficacy, *yeſterday, to day, and for ever*, as teſtifies St. *John*; *If any Man ſin, we have*

have an Advocate with the Father, Jeſus Chriſt the righteous, he is the propitiation for our ſins, and not for ours only, but alſo for the ſins of the whole World. 1 Ep. Joh 2. 1.

O all powerfull Victor, upon whoſe thigh is written King of Kings, Lord of Lords; *who art gone forth conquering, and to conquer: leading captivity captive; and receiving gifts for Men; forgiving all our treſpaſſes, and blotting out the hand-writing of Ordinances, that was againſt us: taking it away, and nailing it to thy Croſs;* who haſt *ſpoyled theſe Principalities, and Powers, and made a ſhew of them openly, triumphing over them in it.* My Soul! thy off-ſpring like *Jephtha's* Daughter, with the melodious harmony of gratefulneſs, and praiſe, runs forth to *meet thee, my Father,* my Saviour; earneſtly deſiring to *be offered up unto thee,* as a thankſgiving: and with *Manoah's* Angel to aſcend to thy preſence in the flames of pious affections. *Did Moſes, Miriam, and the reſt, with Timbrels, and dances, magnify their delivery, and thy Conqueſt over the drown'd Egyptians;* and ſhall not my Muſick of gratulation be tuned to an higher key? my Song be raiſed to a loftier pitch; whoſe numerous Enemies thou haſt drentcht, not in a red Sea of Water, but of thy infinitely precious Blood? Did the Virgins of *Iſrael,* by their penetrating acclamations (as it were) engrave this glorious Inſcription on their Champions forehead, *Saul hath ſlain his thouſands, David his ten thouſands?* How ought my ejaculatory Prayers to pierce the Heavens, and meet thy eares, who for my ſake, haſt ſlain not thouſands, but millions of thouſands, yea millions of millions? Thoſe protections were corporal, theſe ſpiritual; thoſe by mediate Inſtruments, this by thy Self; thoſe were temporary, this eternal. O omnipotent goodneſs! ſince my finite beeing, cannot extend, nor proportion an acknowledgment requiſite to thy infinite merit, accept (as in other duties thou art pleaſed) my deſire, which continually ſigheth for an infinite expreſſion. And as thou haſt (O thou which art *that Stone cut out without hands,* that *Corner-ſtone* of thy Church) by thy ſelf *bruiſed the Head of the Serpent,* that *Goliah,* Sathan; ſlain and disbanded all his Troops, my ſins; yea, choakt them

Contemplation.

Revel. 19. 16. Rev. 6. 2.

Pſal. 68. 18.

Coloſ 2. 13, 14, 15.

Acts 17. 28.

Judg. 11. 34.

Judg. 13. 20.

Exod. 15. 21.

1 Sam. 18. 7.

Dan. 34. 44.

Per. 2. 4, 6.

Gen. 3. 15.

them in the Sea of thy blood: be further pleaſed, that their gall being broke (that is their guilt, and bitterneſs extracted) they may for ever be covered with thoſe crimſon waves, and be ſunk down deep, and intomb'd into that gulf of mercy, that the eye of juſtice may never view them, nor its power raiſe them again to my deſtruction.

Over the world. How fitly and conſonant to the word of truth is the Church upon Earth, called *militant*; her Children *Soul-*

Iſa. 40. 2. *diers*, their life a *warfare*, and their ſpiritual graces the

2 Cor. 10. 4. *armour* of God? Amongſt which, how aptly is *faith made*

Eph. 6. 16. *our Shield*, and prefer'd before the reſt, in the Apoſtles Diſcipline? *Above all, take the Shield of Faith.* For whereas the breaſt-plate, ſafe guards that part, the Helmet ſecures the Head, the other pieces the inferiour Members, the Shield of Faith is a moving, an ubiquitary defence. Sometime it interpoſes it ſelf (as you have formerly heard) to ſave the Head, that is, the underſtanding, and the reſt of the Superiour faculties, from

Eph. 6. 12. the fiery darts, which thoſe *ſpiritual wickedneſſes in high places throw down upon us.* Sometimes it is oppoſed breaſt high in defence of the affections, againſt the deceitfull allurements and aſſaults of the World; as ſhortly ſhall be ſhewed. And in the concluſion of this ſpiritual combat, when the Enemy groveling under our Feet, puts forth his mortal *ſting of death, &c.* deſcends and receives it, where fixt, it carries it in tryumph, to our ſpiritual home; ſo that, *O death where is thy ſting? O*

1 Cor. 15. 55, *Grave where is thy victory?* But of this in its place.

The particular Church of *Iſrael* in her tranſmigration into *Canaan*, is a type of the Church Univerſal, ſeeking an Heavenly *Canaan*, and warring for her ſpiritual inheritance. As it was with them, ſo with us. There is, during our whole lives peregrination, no intermiſſion of Armes; every true Chriſtian being environed about with implacable, and malicious Enemies; being in reſpect of malice, as well as local poſition, in the midſt of the World: ſo that every one of us hath cauſe to groan out *Davids*

Pſal. 120. 5, 6. 7. Lamentation, *Woe is me, that I ſojourn in Meſech, that I dwell in the Tents of Kedar, my Soul hath long*

dwelt

dwelt with them that hate peace; I am for peace, but when I ſpeak, they are for War.

Further, this our adverſary the World, is not only numerous, but politick, and treacherous; not only uſing open hoſtility, and giving forcible aſſaults, by the power and perſecution of wicked Men, but it lays many inviſible ambuſhes of pleaſures to entrap us; and by her plenty of riches, and large offers, and mundane honours, cauſes oft-times defection, and treaſon, in the leading, and chief commanding faculties of our Souls. This is the civil Chriſtians Dalilah, which lulls him aſleep, on the Pillow of ſecurity, afterwards degrades him of his ſtrength, and glory, his excrementitious, and formal performances; and then delivers him up to ſhame, and deſtruction. The Poets *Bellona*, is but a fiction, a repreſentation of this Monarcheſs. They aſcribed wiſdome and armes to their Goddeſſes. And are not both theſe (I mean carnal ſenſuality and *Deviliſh wiſdom*) backt and ſeconded with the power and malice of Hell, and wicked great ones, with the glittering Scepter, and bloody Sword, with which ſhe awes her Empires? The Lord knows, and we are not ignorant of this. O let humility be chief mourner, and our pitty write in tears how many of Gods Worthies have either been betrayed by her treachery, or over-preſt, and borne down, by her perſecuting power. James 3. 15.

To give life to Meditation, I will add ſome few authentick examples, that our hearts being awakened with the fearfull thunder of their falls, may watch and pray, leſſening, if not wholly preventing the danger. O *Solomon*, how do I, admiring thy excellencies, want words to meaſure or expreſs them. O thou which waſt the Son of a Prince, as good, as royal, and in *truth*, as well as in *name* a *Jedidiah*, *the beloved of God*; whoſe large and divinely inſpired wiſdome extended far beyond thy Empire, though great; yea, beyond the Worlds circumference in thy Metaphyſical heights, prying into the ſecret excellencies of ſpiritual Eſſences; yea, of God himſelf, that unbounded and unſquared Circle, without a Centre; who waſt a Pillar in the Houſe of God, yea, a moſt

The Worlds 1 Dart. The Luſt of Uncleanneſs.

2 Sam. 12. 24.

lively Figure of the Son of God; as in thy knowledge, ſo in the peace, riches and glorious ſplendour of thy Kingdome. I might add more, but that this makes thy precipice thy downfall ſufficiently, yea, miſerably and fearfull: Thee did this Sorcereſs, this gorgeous Strumpet, the World, faſcinate, and cauſe to drink a deep carouſe, even to the Dregs of her poyſonous, and ſinfull fornications. Where drunk with Idolatry, and libidinous ſenſuality, thy bright Sun had ſet in the black Cloud of ſhame and damnable Apoſtacy, had not the unchangeable, and free love of the Father of mercies, raiſed thee from that deadly Lethargy, and made thee to the comfort of all Elect ones, even in thy lives declination, ſhine bright to the whole Church, in thy *Eccleſiaſtes*, thy recantation.

2 Sam. 7. 14.

2 Dart. *Riches.*

Thus far, by way of experiment, and diſcovery of the dangerous, and bewitching quality of this our *Circes* firſt potion; the ſecond follows. I mean that truly and properly *aurum potabile*, with which ſhe not only benums the Souls ſuperiour faculties; but as being the heavieſt of metrals, depreſſes it to the Centre (if Hell be there) without repentance. I will inſtance but in one example of many; and that no mean one; even a Childe of the Prophets. O unhappy *Gehazi*, the more unlucky, becauſe once moſt happy; who amongſt the Sons of lapſed *Iſrael*, though free born, were bleſſed like to thee? A ſervant, yea, a fellow Servant, with Kings, and Angels: What Eye in that Infancy, and twi-light of the Church, was glutted with ſo many Miracles, like thine? What Ear entertained and devoured ſo many heavenly Sermons? Nay, what Soul had its Wings ſtronglier impt by holy Inſtructions, better advantaged in its riſe to take a flight from Earth to Heaven, from holy example, then thine? O unworthy proficient! *Thy Maſter unyoakt himſelf from his Oxen, for Gods ſervice*; and wilt thou forſake thy God, and Maſter, for the yoak of covetouſneſs? Thou didſt, O bewitched wretch; and thereſone juſtly did an hereditary, and *viſible Leproſie, witneſs thy inherent and inviſible hypocriſie*; a formal Hypocrite, and a white Leaper, being very like and fit concomitants.

2 Kings 5. 20.

2 Kings 3. 13.

2 Kings 6. 17.

1 Kings 19. 19.

2 Kings 5. 27.

Although

Although all Man-kinde conſiſt of one, and the ſame matter, and conſtituting parts, yet do not all, yea, few of many, by reaſon of the defect of Organs, or general grace, attain to a like ſublimity of minde and ayrineſs of affection. For there be ſome few, who well-wing'd with natural abilities, and moral vertues, become Creatures of a middle Region, and delight not with the Ant, and Mole, the covetous, and more ſenſual ſort of Men, formerly ſpoken of; to dig and delve, and crawle upon the Earth; to live to feed upon her guilded entrailes. Theſe high ſoaring Larks may ſeem at the firſt view to be free from the danger of our Fowler, did not experience and example ſhew us them taken in her day-nets, whil'ſt they ſtoop at her ever turning and falſely ſhining Glaſs of honour.

Oh *Naman*, bleſſed waſt thou in thy Bodies ſickneſs, becauſe *the occaſion of thy Souls health.* The mercies of the Lord never go ſingle, or alone. Behold Twins: The Prophet undertakes thy Body, the Lord heales both, and makes thy liberality, and valour ſhine more ſplendently, as being fixed in the higheſt Sphear, Religion: *Eliſha*'s God, *Jehovah*, being now preferr'd before thy Kings, thy Nations Idolls; and the *dirt* of *Iſrael* petitioned for, yea, *more eſteemed, than the Gold of Syria.* Yet the Lord hath a few things againſt thee, and this ſtrumpet the World, hath given thee a blemiſh at parting: witneſs the record tranſcribed from thy mouth, wherein thou covetedſt (which agravates thy offence) not the conferring, but the continuation of mundane honours, by a diſpenſation, to be preſent at Idolatrous ſervice. The Prophet prayed for thee, as reſpecting thy Infancy, and God I doubt not was merciſull unto Ithee, as aſcenting thy affection, giving thee either a better reſolution, or repentance unto abſolution.

My Meditations might now lead me through ſome thouſands of years, and both from the word of truth, as alſo from Eccleſiaſtical and civil Hiſtories cite many worſhippers of this royal Idol. I might point out two eminent and worthy Councellors, *Nicodemus*, and *Joſeph* of *Arimathea*, who both were Night-diſciples to our Sa-

3 Dart. *Honors.*
2 Kings 5. 1.

Verſe 17.

John 3. 2.
John 19. 38.

viour, for fear of the *Jews*, and loſing their terrene preferments. As alſo many other Rulers, and great Men, who the Evangeliſt taxes to *have loved the praiſe of Men, more than the praiſe of God.* But one tryal, as well as many, is ſufficient to prove the virulency of this poyſon, of whoſe enmity and antipathy to ſalvation the Lords own words ſhall both conclude and confirm: *How can yee believe, which receive honour one from another, and ſeek not the honour that cometh from God only.*

John 12. 43.

John 5. 44.

Having now laid honour in the duſt, the utmoſt date of her Pattent; I ſhould proceed to ſpeak of our laſt and general Enemy, Death; but that even in the chaws thereof, the World hath laid a fourth ambuſh, of bloodthirſty and perſecuting *Hamans*, and unbrotherly *Amalekites*, to aſſault every true Chriſtian in his peregrination to our Heavenly *Canaan*. Of theſe therefore next in our Meditation. Were the Soul of a Chriſtian corporeal, or could force bend her knees, and elevate her hands with their Bodies to Idolatry; could it determine, and have an end by the Sword, Gibbet, Fire, or chawes of wilde Beaſts: or be blaſted and defaced by the ſcandalous reproaches of ſlanderous tongues: ſurely the *Iſrael* of God had been as *Sodom*, and *Gomorrah*; a by-word, a nothing, without ſucceſſion, upon the Earth. And as once the old World, ſo it; theſe Waters had overwhelmed it, theſe *ſtreames had gone over our Souls.* They (even the wicked of the World) *had ſwallowed us up quick*, when their wrath was kindled againſt us. Then the *proud Waters had gone over our Souls: But bleſſed be the Lord, who hath not given us as a prey to their Teeth; The Snare is broken, and we are eſcaped*; eſcaped did I ſay? yet (the Lord knows) many not without a fall, without loſs, ſometimes of their ſtuble-works; ſometimes of ſome gems, ornaments; and degrees of grace, and ſpiritual comforts; ſometimes of their good name, precious time, and glorious profeſſions.

4 Dart. *Perſecution.*

Pſal. 124. 3,

Verſe 4.

Verſe 5.
Verſe 6.
Verſe 7.

Bleſſed *Peter*, as thou wert the firſt of the Apoſtles, ſo the firſt of Profeſſors, that denyed thy Maſter. Glorious was thy *confeſſion, thou art the Chriſt, the Son of the living God.* Ignominious thy *denyal, I know not the Man.*

Mat. 16. 16.
Mat. 26. 74.

Oh

Oh that the apprehenſion of Death ſhould make thee deny thy *life!* that thou ſhouldſt more fear a Croſs, than value a Crown! Yea, the moſt Orient of Diadems, that of Martyrdome. But when the Lords back was towards thee, and thy ſelf-love had maskt his beautifull Image in thy heart, I wonder not at thy tergiverſation, and counter motion. As theſe ſpiritual deſertions obſcure Chriſt, ſo they diſcover Man. The ſame back-friend that would have counſelled the Maſter, perſwades and obtains in *Peter*, to *ſave himſelf*. From what, an incarnate Devil? from Death? No, for *who ſo will ſave his life, ſhall loſe it*; and thus to dye, is to live for ever. What then cauſeth this excentrical motion? Surely ſelf-love which declines that Centre of all things, God, and his glory. This *Daughter of the Philiſtims*, our fleſh, rather chooſing to *betray her Spouſe, her Sampſon*, than ſhe, and her Fathers Houſe; this Cottage of Clay, ſhould be deſtroyed with the Fire of Perſecution.

John 14. 6.

Mat. 16. 12.

Judg. 14. 15.

Sathan, that Prince of this World, is an exact Tyrant; and therefore hath not only ſeeming rewards to inveigle ſome, but racks, and tortures to compell others, to ſubject to his thraldome. Such are thoſe ſeveral ſorts of Perſecutions, which for a time have made many of the Lords Worthies to ſeek quarter. *Peter* fell not alone, though as moſt eminent, moſt eminently.

Expoſtulation.

Bleſſed Saviour, was not this the fury, the Wolf that ſcattered the Sheep from thee the true Shepward of our Souls? Where were the other *ten Apoſtles*, when thou waſt condemned and crucified? I finde none, but *John*, preſent at thy Paſſion; and he there, rather as a Brother, and Kinſman, than as a Diſciple. For ſurely had he profeſt thee, thou hadſt not ſuffered alone *innocently*, as it is written of thee. Where were the ſeventy Diſciples, to whoſe *faith, and preaching, thou gaveſt teſtimony with ſo many Miracles?* Where thoſe many thouſands which are ſaid to believe, which they themſelves alſo teſtified by their acclamations, confeſſions, and frequent attendance? Were they not all reduc'd to a few, and as it were, metamorphoſed into the weakeſt Sex; *a few Women, yea, and thoſe thine at diſtance too, they ſtood afar*

Mat. 26. 56.

Iſa. 63. 3.

Luke 10. 11, 17.

Mar. 27. 55.

afar off? Sweet Jesus! did the faith fail of these ocular witnesses, these Champions of thy truth? Yea, after thy glorious ascension in the Apostles age, do we finde
2 Tim. 4. 10. a *Demas?* In the Primitive, and in succeeding times, many holy Professors? yea, in this our age, a devout *Cranmer*, and others? Who for a time shrunk from thee, or rather from the chawes of this Devourer, this opposite to nature, this highest Pin of Sathans wracks, this last and worst Enemy, Death; Disgraces, slanders, loss of goods, yea, all other bodily tortures included, being but the attendants and degrees to this. The Devil often in the Church makes his observation good, that *skin for*
Job 2. 4. *skin, yea, all that a Man hath, will he give for his life.* What need then have we, O Lion of the Tribe of *Judah*, which have not seen, yet believe, being therefore destitute of the sences testimony, and want that Christian magnanimity, that measure of grace and faith, which those first Combatants enjoyed, to fly unto thy Standard, and to invoke thy assistance, and strength, against these worldly Enemies? Which though invincible by nature, and the flesh, yet shall lye headless, and vanquisht under the Sword of thy Word, and Spirit. Witness these holy Darts drawn out of that sacred Quiver, thy most Holy Word, already thrust through the sides, and heart of this *Absalom*, this Rebell and Traytor to our Souls; so St. *Peter* most sweetly, *God hath given us exceeding*
2 Pet. 1. 4. *great and precious promises, that by these we might be partakers of the divine nature, having escaped the corruption that is in the World through lust.*

Our Enemy, the World, marching against us in four battalions, as hath been formerly shewed; three of which also the Apostle St. *John*, as God's sentinel for our safety,
1 John 2. 16. hath faithfully given us warning of, by this his discovery; that *all that is in the World, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the World.* It is time for us now, not only to prepare for, but to begin the fight, and that with courage and chearfulness; the Alarum and on-set being given by Gods own Spirit, animating and stirring up the affection of our godly zeal, and anger, thus; *Love not the World,*

neither

neither the things that are in the World; If any Man love the World, the love of the Father is not in him. Know yee not that the friendſhip with this World is enmity with God? whoſoever therefore will be a friend of the World, is an enemy of God. Behold alſo a Banner, even that which we have vowed to fight under, in our Baptiſme, even the victorious Croſs of Chriſt triumphantly diſplayed by that great Chriſtian Champion St. *Paul*; who thus encourages us by this his pious exclamation, and example; *God forbid that I ſhould glory, ſave in the Croſs of our Lord Jeſus Chriſt, by whom the World is crucified unto me, and I unto the World.* See alſo our Leader, the Spirit of God, which if our faith ſecond, will make us trample upon the fleſh, and all the volptuous, and carnal deſires thereof. For, *if we be led of the Spirit, we are not under the Law,* (*viz.* under the curſe, irritation, and condemnation thereof) for, *they that are in Chriſt have crucified the Fleſh, with the affections and luſts.* Yea, this our victory and deliverance is aſſured to us, in that it was a ſpecial end of that great and acceptable ſacrifice offered to God by our Lord, and great Captain, Jeſus Chriſt. Who as the Apoſtle witneſſeth, *gave Himſelf for our ſins, that he might deliver us from this preſent evil World.* Haſt thou ſuch encouragements O my Soul! On then, and aſſault the glittering front, the foremoſt batallion of thy Enemy. Let this Arrow, taken out of the Apoſtles quiver, give him the firſt encounter. The *love of Money is the root of all evil.* Let thy Saviours words be a truſty Scout to prevent ambuſhes; *beware of covetouſneſs.* Yea, let the victorious Sword of the Spirit give the deadly wound; *be not deceived, not thieves, nor covetous, &c. ſhall inherit the Kingdome of God.*

1 John 2 15.

James 4. 4.

Gala. 6. 14.

Gala. 5. 18.

Gala. 5. 24.

Gal. 1. 4.

Againſt Covetouſneſs.
1 Tim. 6. 10.
Luke 12. 13.
1 Cor. 6. 10.

Here be not diſcontented O my Soul, nor ſtain the glory of thy Chriſtian Victory, by a worldly ſadneſs, as though an ignominious poverty muſt be the neceſſary conſequent of forſaking the World, and conculcating her traſh. No, Chriſtians have riches, which the Men of this World know not of; for they are infinite, and *unſearchable.* *viz.* The riches of faith, *James* 2. 5. Of good

Ephe. 3. 8.

works, 1 *Tim.* 6. 18. Of liberality, 2 *Cor.* 8. 2. The true riches of grace, of glory, *Luke* 10.11. *Rom.* 9. 23. These unvaluable treasures, *God who is rich in mercy, and Christ Jesus the Conduit of his mercies gives unto us,* *Rom.* 10. 12. 2 *Cor.* 8. 9. For his mercies sake, *Eph.*2.4. Sometimes immediatly by his Spirit, most frequently, mediatly by his *Ministers.* Yet, *not without this Spirit. Who* as the Apostle speaks, *though poor* in the esteem of Men, *yet make many rich. Thanks be to God for these his incomparable gifts.*

Eph. 2. 4.

2 Cor. 6. 10.

Against sensual pleasures.

The next Troop of the Worlds Power, that faith proceeds to encounter with, is led by voluptuousness. These (its true) as it were besiege the Christian Soul, and encompass it. And if at any time by her pious force, she break thorow, and discomfit their thickest rancks, even then, by asking quarter, they oft-times obtain victory, crying out unto the zealous and lust-destroying Warriour, as once the Tribe of *Judah* to *David*; thou art neer of Kin unto us; and as *David to Amasa, thou art of my Bone, and of my Flesh*; and with the *Syrian* King, thy Brother *Benhadad.* Therefore spare us, let us live, behold we are the delight of thine Eyes, the Mistresses of thy Ear, the darlings of thy Pallate, the Paramours of thy touch, the perfumes of thy Nostrils. We are linckt in consanguinity with thy nature, age, complection, and calling. We are thy beloved, thy life, the life of thy life, thy bosome companions. Thus, if they gain by these syrene Songs, but a respit of execution, they shortly presume to become Counsellors, advising in the words of the Preacher; *Rejoyce O young Man in thy youth, and let thy Heart cheer thee in the days of thy youth, and walk in the ways of thine Heart, and in the sight of thine Eyes.*

2 Sam. 19. 13,

1 King. 20.33.

Eccl. 11. 9.

Thus these wicked, and subtile lusts get possession. But doth the faithfull Champion here want courage, strength, or Weapons? No, animated with divine assistance, (the regal Power of Christ) he advances the shield of faith, and makes his Enemies feel the edge of that Sword, which they even now wounded him with; *viz. But know thou, for all these things, God will bring thee*

to

to Judgment. Yea, he further adds, inverting the words of the Prophet, *ſhould I let go out of my hand, you that God hath appointed to utter deſtruction; my life ſhould go for your life:* for that ſhe, or whoſoever elſe, lives *in pleaſure, are dead whilſt they live*; yea, in their eſtates, as well as in their Souls. So witneſſes the wiſe Man; *He that loveth pleaſure ſhall be a Beggar*, and that ſpiritually, as well as temporally; the *good Seed being choked* therewith. Further, as *Iſrael* to *Adonibezech*, ſo the Chriſtian Victor, as it were, cuts off the Fingers, and Toes, the ſpeed and power of his concupiſcence; by inſtancing the multitudes of Gods own People, that were *overthrown in the Wilderneſs, which were for our example*, as the Apoſtle ſpeaks, to the intent, that *we ſhould not luſt after evil things*, as they alſo luſted; by calling to remembrance the recantation, judgment and repentance of wiſe King *Solomon*. Who having enjoyed not only a common, but an *experimental and moral uſe of all the delights of the Sons of Men, yet condemns them all as vile, and nothing worth; vanity of vanities, all is vanity and vexation of ſpirit.* Laſtly, by fore-ſeeing the evil, and unſeparable conſequents, and Copeſmates of inordinate delights, by the Apoſtle St. *James* his light, *(viz.) wantonneſs, riotouſneſs, and cruelty.*

1 King. 20. 42.

1 Tim. 5. 6.

Prov. 21. 17. Luke 8. 14.

1 Cor. 10. 6.

Eccleſ. 2. 10.

Eccleſ. 1. 2.

Eccleſ. 2. 11.

James 5. 5.

To conclude, every true Chriſtian-Warriour is unconquerable; as being intrenched, and fortified within the promiſes of omnipotency it ſelf. Who thus aſſures us, that *they that walk in the Spirit, ſhall not fulfill* (that is, ſhall not be overcome by, or yield to,) *the luſts of the Fleſh.*

Gala. 5. 16.

Here ſome *Laodicean*, ſome lack-warm Profeſſor, will perhaps ſigh; and with *Lot's* Wife, be ready to look back towards their pleaſures, the *Sodom* of this World; complaining that Chriſtians (by reaſon of ſo rigorous a prohibition) are of all Men moſt miſerable; and (as the World eſteems them) a ſad ſtoical and melancholy generation of Men. Let ſuch mount their Meditations with holy *David*, and they ſhall enjoy with him a Heaven upon Earth. Witneſs this his teſtimony, and aſſurance, applyable and proper to every faithfull *Iſraelite*;

Object.

Anſw.

Psal. 16. 11. *Thou wilt ſhew me the way of life; in thy preſence is fulneſs of joy; at thy right hand are pleaſures for evermore.* My Soul here cloſes up this ſecond triumph, with a gratulatory Hymn of that bleſſed Pſalmiſt, Psal. 36. 7. *How excellent is thy loving kindneſs O God! therefore the Children of Men put their truſt in the ſhadow of thy Wings;* Verſe 8. *They ſhall be abundantly ſatisfyed with the fatneſs of thy Houſe, thou ſhalt make them drink of the Rivers of thy pleaſures;* Verſe 9. *For with thee is the Fountain of life, in thy light ſhall we ſee light.*

Againſt Honor. The Worlds third Squadron, *viz.* Mundane honour, renews and continues the Fight, with which the chief General, Sathan, lays ambuſhes on the right hand, by glorious Viſions and Dreams of Signiories, with large promiſes of *rule and dominion*; tempting us, as once our Saviour, Mat. 4. 9. *All theſe things* will I give thee: and as he did Numb. 22. 17. *Balaam in the mouth of Balack*, I will *Promote thee unto very great honour.* On the left hand, he aſſaults us by threatning, as alſo actual diveſting; and degrading us of our hereditary, or acquired titles, and preferments. So he did to *Moſes*. Who as the Apoſtle witneſſes, Heb. 11. 24. *refuſed to be called the Son of Pharaohs Daughter; chooſing rather to ſuffer affliction with the Children of God.* So Dan. 3. 6. alſo to *Daniel and the Three Children*, who were deprived for a time of their Principalities, for their refractorineſs to Idolatry. In defence againſt the firſt aſſault, the pious Chriſtian marching under Chriſts royal Standard, victoriouſly oppoſes his Shield of faith, with which, and the Sword of the Spirit, he diſorders and puts to flight his Enemies; reverberating, and expulſing Sathans temptations, with the bleſſed Virgins Antheme; Luke 1. 51, 52. *God ſcattereth the proud in the imaginations of their hearts, and pulls down the mighty from their Seates, and exalts them of low degree.* With the curſe of the holy Prophet Iſa. 28. 10. *Iſaiah, Woe to the Crown of Pride.* Yea, he concludes the Victory, with that holy Maxime of St. Jam. 4. 6. *James, God reſiſts the proud.* Now, Iſa. 33. 14. *who amongſt us ſhall be able to dwell with everlaſting burning? If the Lord condemns, who can juſtify?* In pride, in all theſe places, the Spirit of God includeth ambition, which eſſentially differs not,

being

being connatural, and concomitant with her.

As for the temptation on the left hand, the loſs of any temporal dignities: The valiant Chriſtian poyſes them with the glorious promiſes of Gods faithfull word, whereby judging of their lightneſs, he concurs with holy *David*, that *ſurely Men of low degree are vanity, and Men of high degree are a lye; to be laid in the Ballance, they are altogether lighter than vanity.* Pſal. 62. 10. And therefore returns this or the like counter-buff: Get thee behind me Sathan, for I value not thy threats, ſince thou boaſts of that which is not in thy power. *The haires of my Head are numbred, the Lord maketh poor, and maketh rich; he bringeth low, and liſteth up.* Mat. 10. 30. 1 Sam. 2. 7. But, ſay the Lord ſhould ſuffer thee, as he did in *Job*, to be the Inſtrument of my debaſement; I will kiſs Gods Rod, even in thy hand, and ſay with that holy Man, *The Lord hath given, and the Lord hath taken; bleſſed be the Name of the Lord:* Job 1. 22. and with that tryumphing Apoſtle, In all theſe things (*viz.* diſgraces, and loſſes, of what kinde ſoever) *I am more than a Conquerour, through Chriſt that loved me:* Rom. 8. 37. *For what things were gain to me, thoſe I count loſs for Chriſt; yea doubtleſs, I count all things but loſs, for the excellency of the knowledge of Chriſt Jeſus my Lord; for whom I will ſuffer the loſs of all things, accounting them but dung, that I may win Chriſt.* Phil. 3. 7. Verſe 8.

The higheſt favours of Princes, from whom flow Earthly dignities, are but ſhadowes of true honour. Shadowes; for they weakly expreſs them, and vaniſh when their Sun is ſet, or clouded. *He that pours contempt upon Princes,* Pſal. 107. 40. commands me not to rely upon them; *Put not your truſt in Princes, nor in the Son of Man, in whom there is no help.* Pſal. 146. 3. (If not in them, much leſs in their gifts.) *For in that very day* (in an inſtant) Verſe 4. they, their gifts, and *thoughts periſh.* Verſe 5. My happineſs is a better hope. My honour is more ſurely fixt, than by Man, or Devil, to be extirpated, or extinguiſht. Can all thy power, O Enemy of Man, fruſtrate my Election, whereby from Eternity, I am enroll'd a Peer of Heaven? Can all thy policy, or force, dim the ſplendour, or annihilate that title of being *called*, and truly *adopted* the Son of God?

Canſt thou diſrobe me of my honourable red and white Garments of Juſtification, and Sanctification, in my Saviour? O Father of lyes, canſt thou turn light into darkneſs, and truth into falſhood? *Deprive me of my Crown,* and nullify theſe glorious and infallible promiſes? *Fear not my little Flock, it is your Fathers will to give you a Kingdome. Thoſe that honour me, I will honour. If any Man ſerve me, him will my Father honour: Glory and honour, and peace to every one that worketh good:* I am aſſured, and conclude thou canſt not. And therefore I trample under foot, thy power, and vilify thine and the Worlds menaces, and offers, as believing in the royal might and truth of my Saviour; *That neither life, nor death, nor Angels, Principalities, Powers, nor things preſent, nor things to come, ſhall be able to ſeparate me from the love of God which is in Chriſt Jeſus, my Lord.*

2 Tim. 4. 8.
Luke 12. 32.
1 Sam. 2. 30.
John 12. 26.
Rom. 2. 10.
Rom. 8. 38.
Verſe 39.

From Perſecutions.

Having thus routed, and diſcomfitted the Wings and firſt Squadrons of the Enemy; we muſt not reſt here; loſing both our hopes, and advantage. A Chriſtians whole life we have heard is a continued warfare. To live unto the Lord, and by ſelf-denyal, to overcome former temptations, is a happy progreſs towards our Victory. But to perſevere to the end, to dye for the Lord, is the concluſion, the Crown, the tryumph of the Chriſtian. By how much the Enemy is more powerfull, and terrible; by ſo much is the ſervice more honourable, and the conqueſt more glorious. This laſt Phalanx of the Worlds force (Perſecutions) are her Janizaries, her Pretorian bands, her laſt refuge, in whom ſhe puts her chiefeſt confidence; led and marſhalled by Sathans Lieutenant General, deſcribed and ſet forth in the *Revelations*, by him *riding upon a red Horſe, deſtroying the fourth part of the World*; who may be alſo, (as expreſſing its mortal effects) figuratively called *Death*, whom Hell it ſelf follows and attends.

Rev. 6. 8.

Well, is this the laſt and ſtrongeſt of our worldly adverſaries? Yea, have they begun already? or will they ſhortly, certainly aſſault us; and notwithſtanding our former Trophies, contend with us for our Palme? *For all that will live godly in Chriſt Jeſus, muſt ſuffer perſecutions;*

2 Tim. 3. 12.

tions; Let us, like our *Engliſh* Martyrs, with courage, leaping, and rejoycing, run to kiſs the Stake, to meet our Oppoſers, yea, (as the Apoſtle) our tortures: *not accepting deliverance, that we may obtain a better reſurrection.* Are we hated by the World? It is the ſureſt mark of our Election, by God. So the word of truth; Becauſe *yee are not of this World, but I have choſen you out of the World, therefore the World hates you.* Have we mourning here? It uſhers in, yea, accompanies, an unutterable, and inſeparable joy. Yee ſhall be ſorrowfull, ſaith our Saviour, but *your ſorrow ſhall be turned into joy, and your joy ſhall no Man take from you.* Yea, do we ſo far ſuffer for well doing, that we are delivered over to Death, as Malefactors? Remember, we are not without a companion in our ſufferings: our bleſſed Saviour was *Crucifyed, and reckoned amongſt the Tranſgreſſors*; *Now the Servant is not greater than the Lord*; *if they have perſecuted him, they will alſo perſecute you.* To conclude, if we be conformable to Chriſt, in his Death, we ſhall alſo be like him in his Reſurrection; we ſhall have a change, rather than a loſs. For, *He that loſeth his life for his ſake, ſhall finde it,* (viz.) *Immortality*, which is only the true life. *This is a faithfull ſaying, If we be dead with him, we ſhall alſo live with him: If we ſuffer, we ſhall alſo reign with him*; *if we deny him, he will alſo deny us.* Thus then have I made good my propoſition, that *this is the Victory that overcomes the World, even our Faith. Thanks be unto God, who gives us the Victory, through our Lord Jeſus.*

Heb. 11.35.

Joh. 15.19.

John 16.20. Verſe 22.

John 15.20.

Luke 17.33.

2 Tim. 2.11, 12.

1 Joh. 5.4.

1 Cor. 15.57.

Bleſſed Saviour, and Soveraign! Now I am aſſured that thou art a Rock, upon which Man being built by faith, becomes impregnable; ſo high, that he is far above Honours battery; ſo ſtrong, as not to be taken by the aſſaults of bloody Perſecutions; ſo firm, as not to be betrayed by covetouſneſs, nor undermined by voluptuouſneſs. The Siege of *Troy*, one of the longeſt we read of, continued but ten years, and then ſhe was buryed in her aſhes; whereas the Chriſtians, laſts a life, an age, and even then aſcends a tryumphant Throne of Glory, upon the Necks of his Enemies. Every Chriſti-

Contemplation.

ans life is a *Book of the Battels of the Lord*, thou being as well, nay more, the Lord of Hosts, in respect of our spiritual Fights, and Victories, as of our corporal; those Enemies fleshly, these spiritual; those weak, and mortal, their Principalities, Powers, immortal; those below, and numerable; these from above, and innumerable. O thy mercy in thy assistance! O thy power in thy resistance! Divine Monarch, as it is thy sole act, and gift, our victory; so let it be ours, to retribute to thee alone the Glory.

Over Death.
1 Cor. 15. 26. *The last Enemy that is to be destroyed, is Death*, saith the Apostle; so in these Meditations. But why a double death to death? Hath not the Martyrs Sword mortally wounded this Serpent? Yes, but yet he hisses still. And therefore lest he may fright the fearfull, we will add more wounds, that so the weakest Christian may with *Moses, take this Serpent into his hand.* Yea more (*which* is the Miracle) *it shall become a Staff*; an assistant in his Heavenly Journey. As there is a violent, and enforced death, such is Martyrdome; so there is a natural, and timely dissolution. In the one, we dye in, and *for* the Lord, as hath been shewed; in this other, we dye in, and *to* the Lord; the one is ordinary, the other is extraordinary; the one common, the other particular; with both these Heads, our Enemy Death playes the Tyrant, and Sin the Executioner. *The Sting of Death is Sin.*

Exod. 4. 4.

1 Cor. 15. 56

'Tis an Observation, that things common, and universal, are less admired, or feared. But what more general, and frequent than Death; what more frightfull, and astonishing? This is the Coloquintida, that imbitters all humane pleasures. So that oft-times the burthen of Man's sweetest Song, is that dolefull complaint of the Children of the Prophet, *Mors in olla, There's Death in the Pot. This is the Water of Marach, which the Children of Men murmur to taste of*; which will they, nill they, they must drink, and dye. But O my Soul, behold a City of refuge for thee, and all that are Children of the Prophets, the *Israel* of God: behold thy *true Moses* hast cast *Lignum Vitæ* into this Spring of Sin, to sweeten thy draught; Thy *spiritual Elisha* hath cast Meat into this

2 Kings 4. 40.

Exod. 15. 23.

this boyling Pot, (even himſelf, broken, and grownd by Gods juſtice) that ſo he might correct the curſed effects of this wilde Wine, which God created not. For, *He is the Bread which cometh down from Heaven, that a Man may eat thereof, and not dye.* John 6. 50.

Wouldſt thou have this more illuſtrated and proved? Hear then thy Champions *challenge* to this all-conquering Enemy, *O Death, I will be thy death*; view alſo his *courage* before, and in the conflict, *I thirſt*; *The Cup which my Father hath given me, ſhall I not drink it?* Again, *I have a Baptiſme to be baptized with, and how am I ſtreightned, untill it be accompliſht.* Farther, concerning the conflict it ſelf, hear the *Pſalmiſt* in the Perſon of our Saviour, *The ſorrows of Death compaſt me, and the pains of Hell gat hold upon me*; *I found trouble and ſorrow.* Laſtly, in the concluſion of this truth, that thou mayeſt know that Chriſt being raiſed from the Dead, dyeth no more. *Death hath no more dominion over him, that he hath aboliſhed Death, and hath brought life and immortality to light*, for thee, and all believers, through the Goſpel; according to the Apoſtle. Hear his Conqueſt, and tryumph, firſt Proclaimed by St. *Paul*, *Death is ſwallowed up in victory*; *O Death where is thy Sting, O Grave where is thy Victory?* Then publiſhed and revealed by himſelf. *I am he that liveth, and was dead*; *behold I am alive for ever more, Amen*; *and have the Keys of Hell and Death.* Laſtly, view his right conveighed to thee in that large and royal Pattent of his Word; *Whether Paul, or Apollos, or Cephas, or the World, or Life, or Death, or things preſent, or things to come, all are yours, and yee are Chriſts, and Chriſt is Gods*; Again, *God ſhall wipe away all tears from your Eyes, and there ſhall be no more Death, neither ſorrows, nor crying*; *neither ſhall there be any more pain, for the former things are paſſed away.*

Hoſ. 1. 14.
Joh. 19. 28.
John 18. 11.
Luke 12. 50.
Pſal. 18. 4.
Pſal. 116. 3.
Rom. 6. 9.
2 Tim. 1. 10.
1 Cor. 15. 54.
Rev. 1. 18.
1 Cor. 3. 22.
Verſe 23.
Rev. 21. 4.

Having thus ſtrongly, under the royal Standard of Chriſt Jeſus, entrencht thy ſelf (O my Soul) againſt this mortal, and heart-torturing adverſary; Let thy faith, placed even upon the Platform of ſanctified reaſon, wait for to make a challenge to the ſtouteſt aſſailants of the

From the fear of Death.

Enemy. The van-curriers, of whom is fear, and its concomitants. *Pompa mortis* (ſaith one well) *magis terret, quam mors ipſa.* Againſt theſe Light-Horſemen, diſcharge this murdering piece of the Apoſtles; Heb. 2. 14. *Foraſmuch as the Children are partakers of fleſh and blood, Chriſt alſo himſelf took part of the ſame, that through Death, he might deſtroy him, that had the power of Death; that is, the* Verſe 15. *Devil. And deliver them, who through fear of Death, were all their life time ſubject unto bondage.* Examples of worthies, inviſibly conveighs courage, into magnanimous mindes: wherefore, if fear renew its force, and reaſſault thee; interpoſe, as a ſtrong Barracado, the ejaculation of dying Gen. 49. 18. *Jacob. O Lord, I wait for thy ſalvation.* The Meditation of patient Job 14. 14. *Job, All the days of my appointed time will I wait, untill my change come.* The fervent ſupplication of devout Phil. 1. 23. *Paul*, whoſe *deſire was to depart, and to be with Chriſt.*

The next aſſaylant and aſſiſtant of Death, is grief to part with things of this life. The beauty, goodneſs, and love of a Wife: The youth, numerouſneſs, and hopefulneſs of Children; The fidelity, affection, and ſociety of friends; The hundreds, thouſands, yea Ingots of treaſure, now to be left; together, with all the pleaſures, honours, and pomp of the World; being as ſo many arrowes to pierce thorow, with ſorrow, the heart of the natural Man; ſo many racks to his diſtracted Soul; yea, ſo many deaths in Death, if we reſpect its inforc'd diſunion. But the devout Soul, having not only a natural, but a ſupernatural affection, hath, if ever, then the ſpirit of Heavenly wiſdome, and ſpiritual diſcerning, concerning things that differ. And therefore willingly, chearfully, and reſolutely, with *Mary*, chooſeth the better part; forſaking her earthly Spouſe for a Heavenly; the Impes of nature, for the Fruits of Grace; for her works follow her. She voluntarily exchanges Earth, for Heaven; even for the *City of the ever living God, the new Jeruſalem*; her Earthly aſſociates, for the beatifical viſion and preſence of the glorious Trinity; thoſe many Myriads of Angels, the general Aſſembly of the Church of the firſt-born, and the ſpirits of all juſt Men made perfect. As for the overplus of

Heb. 12. 22.

Verſe 23.

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her treaſure, uninherited, ſhe hath, and doth take order by good works, as by ſo many Bills of Exchange, for the receipt of them above; herein obeying the precept and counſel of our Saviour, to *lay up treaſure in Heaven.* Mat. 6. 20. Laſtly, a Sceptre is not a Bar, neither doth the maſſy weight of a Crown, nor felicity of terrene things, depreſs the high-ſoaring affections of this Chriſtian Soul. King *David's* choice is hers, rather, *To be a Door-keeper in the Houſe of God, than to dwell in the Tents of wickedneſs.* Pſal. 84. 10. Neither is there fear of loſs, where it is *The Fathers will to give a Kingdome.* Luke 12. 32. For, *The Lord God is a Sun, and a Shield; the Lord will give grace and glory, no good thing will he with-hold from them that walk uprightly. O Lord of Hoſts, bleſſed is the Man that truſteth in thee.* Pſal. 84. 11. Verſe 12.

Man being a compoſitum, a ſenſible Creature, is naturally deeply apprehenſive of pain; therefore impetuouſly an abhorror of ſeparation. Hence a third fearfull, and violent aſſault of Death; ſo powerfull and prevalent, that it hath brought the ſtrongeſt of Gods Warriours upon their knees, and to a marvailous aſtoniſhment. Hence (as ſome interpret) the reiterated and ſtrong cries, the wonderfull and bloody ſweat of our great General, Chriſt Jeſus. But becauſe his apprehenſion and ſuffering are myſterious, unconceivable, and extraordinary; ſee the conflict, and hear the complaint of a dying ſick Man, Holy, therefore truly royal, *Hezechiah. I ſhall go, ſaith he, to the Gates of the Grave, I am deprived of the reſidue of my years; I ſhall behold Man no more, with the Inhabitants of the World; God will cut me off with pining ſickneſs, from Day even to Night, wilt thou make an end of me. I reckoned till Morning, that as a Lion, ſo will he break all my Bones. Like a Crane or Swallow, ſo did I chatter, I did mourn as a Dove.* I might further inſtance here the mournfull Lamentation of *Job* and *David*, upon the like occaſion. But what need I, when every one of us in our healths, can witneſs, that in our Meditation of our diſſolution, we have often felt ſtrong fits of this dead Palſey: I will therefore haſt to the Allay, or Antidote them.

3dly. From the fear of Death, pain and ſeparation.

Iſa. 38. 11.

Iſa. 38. 12.

Iſa. 38. 13, 14.

O my Soul, I confeſs I have undertaken a hard task,

to perſwade againſt Natures preſcription, and ſence. For, what more univerſal, more common, more neceſſary, and therefore more natural, than the marriage of Soul and Body? What amity more ancient, or more diffuſive, than this, betwixt theſe two friends? Yea, what expreſſes the glory, and regal Power of the one; what gives an active beeing, and lively exiſtence to the other, but this mutual communion, and effectual union. Neither wants there negative arguments, to diſhearten, and weigh thee down, my Soul, in this thy Eagle-like flight, as being the unwelcome concomitants, fearfull conſequents, and direfull defects, of this unwilling ſeparation. Such the darkning of the Sun, Moon, Light and Stars (I mean the Eyes;) the obſcuring of *thoſe that look out of the Windows, viz.* the receding of the Soul, by reaſon of the debility of the optick Nerves, as the holy Ghoſt elegantly expreſſes; ſuch the palſyneſs of our hands, the *keepers of our houſe* of Clay; the weakneſs and binding of the Legges, the *ſtrong guard thereof*; the want of motion in the Teeth, the mills and *grinders* of our food; ſuch the bringing low of the *Daughters of Muſick*, by deafneſs in the Eares, and hollowneſs of voice; ſuch thy many and preſent fears, equal (if thou beeſt ancient) unto thy gray haires, white like the *bloſſoming Almond-Tree*; The *loſing of the ſilver Cord* (*viz.*) the evaporating of the natural, and vital Spirits, the drying up the marrow, and the relaxing of the Nerves, and ſinews, the ligaments of the Bones; ſuch the *breaking of the golden Bowle, Pitcher, or Wheele, at the Fountain, or Ciſtern, viz.* the rending in two of the heart-ſtring, thoſe laſt pangs, diſabling it to force the blood (extracted from the Liver, as being the Fountain) into the Veins; and to perform its circular motion. But all theſe are but the aſſociates, and ſymptomes of Death; the followers, they are far more terrible, and diſtractive; ſuch are the privation of life: the Pallace of the Soul, being now a dungeon of corruption, the pale hue of the Face, and Body, the breathleſs Carcaſs, now, as it were, mourning for her Spouſes departure. Such the ſtrange deadneſs of the late ſparkling Eyes, yellowed now like unto a fallen Star.

Eccleſ. 12. Verſe 3. Verſe 4. Verſe 5. Verſe 6.

Star. To conclude the whole Microcoſme of the Body, deprived of her created light, and of that Spirit, that moved in her, and informed her, the Soul, becomes nothing leſs than a motionleſs lump, an obſcure, and deformed Chaos.

Theſe conſiderations, O my Soul! at the firſt ſight, I confeſs, render Death a terrible Goliah; before whom, moſt of the Armies of *Iſrael* turn their backs. Yet do not thou fear; for a ſtone, or two, choſen, and taken out of thoſe running, and pure ſtreams, of Gods Word, from that Rock hewen out without hands, ſhall from the Sling of every faithfull *David*, not only pierce his forehead, but alſo ſwallow up, terminate, and intombe Death in death. Is thy ſick-Bed, through the fury of this adverſary, as full of torture, as the hot glowing Gridiron of holy *Lawrence*? yet ſuch a Metamorphoſis will thy high-ſoaring Contemplations, and the power of faith work in thee, that the full ſence, and influx of Heavenly joyes, and raptures, ſhall make thee ſenſeleſs of thy pains, and ſufferings. Thy ſeavouriſh fits being but *Eliah*'s Chariot, thy cold ſweats, but thy paſſage through *Jordan*, into the Heavenly *Canaan*. Haſt thou not ſeen a fierce flame in thy Chimny ſuddenly to damp and recoyle, when the Sun ſhines full upon it? Did any Conqueror feel, or regard his wounds, when about to aſcend his tryumphal Chariot? And can the weak blaze of Deaths conſumption, out-vie the ſhining of Gods face, and not be ſwallowed up of glory? Can Deaths wounds be felt in the neer apprehenſion, nay, fruition of Immortality? Surely no. Thou mayeſt (as being in nature) mourn a day or two with *Mary*, but when thy Chriſt approaches thus neer, doubtleſs thou wilt forget thy grief, and run, not out of thy Doors, but out of thy Body, to meet him, Swan-like, ſinging with *David*; *As the Hart panteth after the Water-brooks, ſo panteth my Soul after thee, O God: my Soul thirſteth for God, for the living God, when ſhall I come and appear before God?* Pſal. 42. 1, 2.

Of Proofs and comfort in the Reſurrection.

Wherefore O my Soul, or whoſoever thou art that readeſt theſe Meditations, amidſt thy great pangs (as the

Heb. 12. 2. Apoſtle exhorts) *Look unto, yea follow the example of Jeſus, the Author and finiſher of thy Faith; who for the*
Epheſ. 2. 6. Rev. 3. 21. *joy that was ſet before him, endured the Croſs, deſpiſing the ſhame, and is ſet down at the right hand of the Throne of God.* Where alſo we ſhall ſit together with him
2 Cor. 3. 18. and be then *perfectly changed into the ſame Image, from glory to glory.* Thus reckoning that the *ſufferings of this*
Rom. 8. 18. *preſent life* (even Death it ſelf) *are not worthy to be compared with the glory that ſhall be revealed in us.* Let us not faint, for though our outward Man periſh, yet let
2 Cor. 4. 16. Verſe 17. our inward Man be renewed Day by Day, being confident, *that our light affliction, which is but for a moment, worketh for us a far more exceeding weight of Glory.*
Verſe 18. *Looking* (as hath been ſhewed) *not at the things that are ſeen, but at the things that are not ſeen: for the things which are ſeen, are temporal, but the things which are not ſeen are Eternal.*

Dread not then O my Darling, this Lion. Is not he
Heb. 13. 15. Pſal. 48. 14. faithfull who hath promiſed, that *he will never leave thee, nor forſake thee?* That he *will be thy guide, even unto Death?* Or doſt thou doubt his Power, to *whom*
Pſal. 68. 20. John 5. 28. *belongs the iſſues from Death?* and at *whoſe voice all, that are in the Graves* ſhall come forth? Behold a Tree of Life, indeed the ſpiritual Manna, which, do but feed
John 6. 58. on, by faith, and thou ſhalt not dye; For, *He that eateth this Bread ſhall live for ever.* Was it with bleſſed *Paul, to live, Chriſt; and to dye, is gain*; and ſhall thy cowardiſe
Phil. 1. 21. and recoyling inſinuate, and imply a loſs? No, let ſuch thoughts (as Impes of Sin) firſt dye, yea, be annihilated, ſince every true Believer is aſſured of a glorious change, and an ineffable reward; *Corruption putting on incor-*
1 Cor. 15. 55. Luke 20. 36. *ruption, and mortality immortality*; we dying no more, but being made *equal to the Angels:* For, *as we have*
Rom. 6. 5. *been planted together in the likeneſs of Chriſts death, ſo ſhall we be alſo in the likeneſs of his Reſurrection.* Did many Worthies under the thunder of the Law, and in
Heb. 11. 35. the twilight of the Goſpel, as the Apoſtle witneſſes, undergo, the *exquiſiteſt tortures, not accepting deliverance, that they might obtain a better Reſurrection?* And ſhall we in this open day, and Evangelical Revelation, when

by

by faith, like *Stephen*, we behold our Lord Jeſus Chriſt, ſtanding at the right hand of God, ready to receive us, and having as he promiſed, taken poſſeſſion, and prepared a place for us, *ſtand back, like Saul?* And being neer our Coronation, ſeek ſtill to hide our ſelves under the rubbiſh of our Earthly Tabernacles? No, what was humility in him, will be eſteemed ſhameſull, and diſtruſtfull puſillanimity in us; yea, which is worſe, diſobedience to the Almighties ſummons. Let the wicked hang down their heads, and *cry to the Mountains, and Rocks, to cover them*, but let all of us that have obtained grace, be *faithfull, be faithfull unto the death, and he ſhall give us a Crown of Life; lifting up our heads, becauſe the time of our redemption draws neer*; even that day of recompence, when the Lord ſhall ſay, *well done good and faithfull Servant, enter into thy Maſters joy.* Not *it into us*, becauſe not enough capable, but *we into it*, that ſo we may be, as it were ſwallowed up in that infinite Ocean of Glory.

1 Sam. 10. 22.

Luke 23. 30.

Rev. 2. 10.

Luke 14. 14.

Mat. 25. 23.

What though the Soul and Body have been unſeparable friends, contemporaries in life; and being, aſſociates in joy, ſympathiſers in ſorrow; two in nature, one in affection: Do we not read of *Jeſſe*, and his Darling *David?* Of an *Eliah*, and his beloved *Eliſha?* Of an *Hanna*, and her long deſired *Samuel?* Of a *Mordecai*, and his entirely affected *Heſter?* All which cheerfully conſented to a diſunion, and ſeparation; that ſo the conjunction of hearts, might appear inviolable; which ſeeks not ſo much the preſence, as the happineſs of each other. And ſhall thy Soul O Earth, be ſummoned not *to play before a mortal King*, as *David* before *Saul*, but *to ſing the Song of the Lamb*; even ſpiritual Hymns, before the Throne of Glory? Not to ſerve *before the Arke, as Samuel*, or to be the *Paramour of an Aſſyrian Monarch, as Eſther*, but to be *raviſht up with Eliah, and Paul, into Paradiſe?* To be the Eternal Spouſe of Jeſus Chriſt, and to behold the ſplendour of God, not *vailed, and in a type*, as under the Law; but face to face, as being changed into the ſame Image, from glory to glory? ſhall it I ſay be ſent for by Gods Sergeant, and thy Servant

1 Sam. 16. 17.

Rev. 15. 3.

1 Sam. 2. 18.
Eſther 2. 15.
2 Kings 2. 11. & 21.
2 Cor. 12. 2.
1 Cor. 13. 12.
2 Cor. 3. 18.

Phil. 1. 11. Death, once unprofitable, as *Oneſimus to Philemon*, but now moſt profitable to thee, and all Saints; and wilt thou delay and be unwilling to part? intreating with the Judg. 19. 7. *Levites Father*-in-Law, for one Day, nay one Moneth, or one Year longer? exile, from thy Heavenly home, thy Crown of Glory?

O let ſuch unwiſe, and ſuch unthrifty prorogations, be far from thy thoughts, farther from thy practiſe. Rather let both Soul and Body unanimouſly ſing the Song of Luke 2. 29. *Simeon*, and ſigh out the vote of Phil. 1. 23. *Paul*, crying out. Oh how we *deſire to be diſſolved*. That thy incompleat holineſs (O my Soul) might be perfected, and become compleat glory. That thy faculties being not only unimpriſoned, but heightned, may approve thee according to Luke 20. 36. thy Saviours promiſe; like, yea, *equal unto the Angels* in all ſpiritual excellencies, and Heavenly Prerogatives. Again, how do I deſire (O ſinfull corrupted and mortal lump of Clay) thy reduction into thy firſt Atoms, and matter, that ſo ſin which hath poſſeſt, and accurſt thee, may dye, and be intomb'd with thee, as having no longer work or nouriſhment in thee. That Heavens great Chymiſt, the omnipotent Spirit of God, may cheriſh, encircle and Gen. 1. 2. *hover over thee*, (*as once upon the Waters*) ſeparating the pure, from the impure: and producing a body ſpotleſs, perfect, and immortal, even like Phil. 3. 21. *unto the glorious Body of thy Saviour*. That ſo being made a proportionable, and capable Pallace for thy Soul, thou mayeſt enjoy an eternal reunion with it; and both, an everlaſting communion with God. To conclude, O Man, Death is a neceſſary, abſolute, and unchangable decree of God. Therefore it is thy wiſdome to make it voluntary. For, Heb. 9. 27. *It is appointed unto Men once to dye*, ſaith the Apoſtle; and then comes the Judgment. Comes the judgment did I ſay? at the mention of this *word* judgment, my Soul recoyles again, not daring to peep out of her earthly Cabbin. For ſhe knows, that this general Aſſize is an undoubted truth, an Article of her Creed, annexed to that of the Aſcention, and Seſſion of our Saviour, at the right hand of his Father; At which we left when we firſt entred upon the three Offices of our Lord.

And

And therefore now it fitly, and in order comes, to be the practical object of our faith; as being alſo the laſt act of our Saviours Kingly Office, in the Kingdome of Grace. This being his total victory, and deſtruction of all his corporal, and ſpiritual Enemies, his Day of Tryumph, reward, and recompence to all his faithfull Saints, and Servants. For there, as my Meditations muſt ceaſe, becauſe faith ſhall be then fruition, ſo alſo the Kingdome of Grace and Mediatorſhip ſhall determine, according to that of the Apoſtle, *Then cometh the end, when he ſhall have delivered up the Kingdome to God, even the Father; when he ſhall have put down all Rule, and all Authority, and Power; Then ſhall the Son alſo Himſelf be ſubject unto Him, that puts all things under Him, that God may be all in all.* 1 Cor. 15.24. Verſe 28.

Chriſts Kingly Office at the laſt Judgment.

To proceed then; the Chriſtian Soul being about to take her Heavenly flight, upon the apprehenſion of her particular, together with the General Judgment, ſtarts back, and trembling with a ſudden fear, thus revolves, and laments; Alas, why haſte I ſo faſt unto the dreadfull Tribunal of a juſt, and ſin-revenging God? Am I not an infinite offendor, indited by Sathan, witneſſed againſt, by conſcience, yea, found guilty, and convicted by ſelf-confeſſion? Why flye I then ſo ſpeedily to hear that ſentence of condemnation, *Goe yee curſed into everlaſting Fire?* Is not this that terrible day of the Lord ſpoken of? *A Day of trouble, of diſtreſs, of waſteneſſe and deſolation, a day of darkneſs and gloomineſs, of Clouds, and thick darkneſs*; The day of *Battel*, the great *Day of Gods wrath?* Surely if it be not, it is the parallel, the preludium thereof; for, *as the Tree falls ſo it lies.* As Death leaves, Judgment findes. Oh, how am I aſtoniſhed, when I but think of the horror, and torment of that Helliſh *Tophet*; thoſe everlaſting burnings, merited for me by my ſins, roomthy enough for Worlds of ſinners. For God hath made it deep, and large, never ceaſing in its fiery vengeance for want of fuel; as (ſometimes the burnings of *Ætna*) for the Pile thereof is Fire and much Wood, ever abounding, and continuing in its fury, and rigour of puniſhing. For the breath of the Lord

Mat. 25. 41.
Zeph. 1. 15.
Joel. 2. 2.
Rev. 6. 17.
16.
Eccl. 11. 3.
Iſa. 30. 33.
Iſa. 33. 14.

Lord doth kindle it. There's *weeping, wailing, and gnaſhing of Teeth.* The *Worme* that gnaws, the *Chain that enthrals*, the *contempt that vilifies*, the Fire that torments and burns, is *without conſumption.* All which therefore are infinite, becauſe everlaſting; Juſtice requiring, that our deficient nature, ſhould for our infinite debt, be thus eternally extended. Nor is this *Pæna ſenſus*, this poſitive miſery, although endleſs, eaſileſs, remedileſs, all. Is there not a far greater; becauſe more ſpiritual, and intrinſical; that *Pæna damni*, that death of the Soul; the baniſhment, ſeparation, and privation, of *Gods bleſſed face*; and of all hope of happineſs for ever? O the torture of theſe premeditations! Lord, if the thoughts of Hell, be a Hell, what will the infliction be? Bleſt Saviour, which once *prayedſt to be ſaved from this hour, & being in all things tempted like us* (ſin only excepted) *be my mereifull high Prieſt, and royal Champion, to deliver* me in this hour, and from this temptation; yea, let my faith, in this her laſt act, and motion, be ſwifteſt, and ſtrongeſt, becauſe neereſt to thee, her Centre.

Iſaiah 66. 24. Mat. 13. 42. Jude 6. Dan. 12. 2. Mat. 25. 41.

2 Theſ. 1. 9.

John 12. 27.

Heb. 4. 15.

O my Soul! have not I often ſeen one ſmall Cloud to hide the Sun from our Eyes? and finde I not it true ſpiritually alſo? that one dram of ſorrow embitters a great meaſure of joy? A few doubtings, to eclipſe, and for a time, obſcure the bright beams of true believing? But no wonder, for this is the hour of darkneſs, therefore the fitteſt time for the power of darkneſs to act its part; Corruption, and infidelity are now to bid adieu, and to raiſe their Siege from the Soul, and therefore give the ſharpeſt aſſault, and battery to the Bulworks of thy faith. Wherefore let not thy vain fear betray the ſuccours which both faith, and reaſon offer; but recollect thy ſelf, and conſider, Is not thy Saviour and King, the ſame yeſterday, to day, and for ever? Are not his promiſes, yea, and Amen? Are not his gifts and callings without repentance? Hath he loved thee, and will he not love thee to the end? Hath he begun, and is he not able to perfect? Will he even at the point, and in the height of his tryumph, be overcome, in thee, one of his Members? Hath he made thee, yea, new-made thee? Hath he paid

thy

thy ranſome with his precious heart-blood? Yea, with infinite ſufferings, preſerved thee all thy life paſt, from many-fold dangers and Enemies, by his gracious providence? And will he now, to the diſhonour of his omnipotency, deliver up his glory, his prize, to his expiring and almoſt vanquiſht adverſary? O far be from thee ſuch weak and groundleſs imaginations! but becauſe infidelity and temptation, are often-times deaf, and ſeem to be of proof, even againſt undeniable arguments, and demonſtrations, mount againſt all thy ſcruples and timorous unbeliefs; the Canon of Gods word, which will quickly level all impediments, and through the ſtrongeſt barrocadoes of Sathans ſuggeſtions, make way for a ſafe, a happy paſſage, and exit, to thy Soul. As an Introduction to which, let theſe holy Lights, and examples of departing Saints be premeditated of. Such as that ſpeech of dying *Jacob*; *Lord I wait for thy ſalvation*; ſuch the obedience, and *chearfull diſſolution of thoſe two unparalleld Levites, Moſes, and Aaron, they went up to the tops of the Mount, Hor, and Nebo, and dyed there*; ſuch the cruel and voluntary Martyrdome (though inſpired by an extraordinary Spirit) of valiant *Sampſon*; ſuch alſo the laſt words of royal *David*, *He hath made with me an everlaſting Covenant, ordered, and ſure, for this is all my ſalvation.* The expreſſions alſo of *Job*, *Paul*, and others, might be inſtanced; but I will conclude with pious *Simeon's* devout wiſh, *Lord, let thy Servant depart in peace, for mine Eyes have ſeen thy Salvation.*

Further to thy eſtabliſhment, and comfort, in that day when *God ſhall judge the ſecrets of all Men by Jeſus Chriſt*, according to the Goſpel; conſider what firme aſſurance thou haſt of the favour, and how neer relation, thou haſt to the Perſon, of thy Judge. For herein as the Apoſtle ſpeaks, is *our love made perfect, that we may have boldneſs in the day of Judgment, becauſe as he is, ſo are we in this World.* Is not the ſame Lord Jeſus Chriſt, that ſole, and univerſal Tribune, *to whom the Father hath committed all Judgment?* and to *whom all power is given, both in Heaven and in Earth?* As being that Man *whom God hath ordained, to judge the*

Numb. 20. 28.
Deut. 34. 5.
Judg. 16. 30.
2 Sam. 23. 5.
Luke 2. 29.
Rom. 2. 16.
1 John 4. 17.
John 5. 22.
Mat. 28. 18.
Acts 17. 31.

World in righteousness, even the Quick and the Dead? And before whose Judgment *Seat all must stand?* Is not he, I say, by the witness of his own word, and undeniable truth, so neerly allyed, and endeared to thee, that the strongest tyes of nature are by him figuratively taken up to shadow out, rather then to fully express his indissoluble affection? As that he is thy *Master*; nay, more (O infinite love and humility) thy *servant*; That he is thy *friend*; yea, more (O ineffable honour and exaltation) thy *brother*; yea more, if this be not enough, he hath *adopted* thee his Son, and esteemed thee, and stiled thee his *Sister*, and *Mother*. To conclude, lest these foregoing degrees may admit of a division, he vouchsafes thee this high favour, to call thee the *branch*, *He the Vine*; *thee a member*, *He thy Head*; He the *Husband*, thee the *Spouse*; that so a union, yea the perfectest of unions might be expresst, and that sweetest of Petitions be fulfilled, *That all may be one, as thou Father art in me, and I in thee: that they also may be one in us.* Those that are joyned unto the Lord, being one spirit, and one body in Christ.

Rom. 10. 42.
Rom. 14. 10.
Rom. 6. 22.
Luke 22. 27.
mat. 28. 10.
Heb. 2. 11.
John 1. 12.
Luke 8. 21.
John 15. 1.
1 Cor. 11. 3.
Cant. 5. 1.
John 17. 21.
1 Cor. 6. 17.
Rom. 12. 5.

Short application.

Tell me then O my Soul, can such a Lord, whose love to thee, made him serve thee, become a cruel Inquisitor to condemn thee? Will thy friend, thy brother be an Achitophel, a *Cain* to thee? Is it a thing possible, that thy *everlasting Father*, instead of the Bread of Life, will give thee to the torments of Hellish Scorpions? No, *though Parents may forget the Sons of their Wombe, yet will He not forget thee.* Is it unnatural for the Root, to suffer the Branches to wither for want of sap? For the Head to deny animation to the Members? yea, cannot there be a true conjunction in Marriage, without the cement of affection? And wilt thou dare to think, that that Root of Jesse, thy Head, thy Spouse, the God of Order, and Nature, will destroy the Principlse of nature, and with-hold the sap of his Grace, and Mercy; his all-quickening Spirit of Life, and Glory; his Eternal, free, and unchangeable love, from thee a branch, a member, a beloved? No, account it impious Infidelity, to give such a thought, the least entertainment. Rather, if thou

Isa. 9. 6.
Isa. 49. 15.

wilt

wilt meditate of that day (which indeed is a Christians duty) all being commanded to *watch, because we know not at what hour our Lord will come*; pitch thy thoughts upon the Resurrection, and that happy and blessed assumption of thy Soul and Body reunited to meet thy Judge, and Saviour. The Apostle testifying, that *we shall be all caught up together in the Clouds, to meet our Lord in the Ayre, and that then we shall be ever with the Lord: For, wheresoever the Carkass is, there will the Eagles be gathered together.* Wherefore, as the same Apostle exhorts, *Comfort both thy self, and others with these words.* Rely also upon, and apply those golden, and royal declarations of thy Judge. *As that he will not condemne thee, when thou art judged:* That *he that believeth on him, is not condemned, but hath everlasting life*; and shall not *come into condemnation*, but is *passed from death to life.* That there is *no condemnation to them that are in Christ Jesus.* Since God doth *justifie thee*, who is he that *condemns thee?* That we are often times corrected here, *that we should not be condemned with the World.* Further, is it possible that thou shouldest be saluted with so sweet an invitation, and denomination, as *Come thou blessed of my Father*, and be accursed? Canst thou be the Heir, yea the Possessor of a Kingdome, and also the Slave, and Prisoner of Sathan? Will the righteous Judge give to them Torments of Fire, and Brimstone, to whom he hath promised *a Crown of Glory?* Art thou commanded to pray for, to long for, to wait for, thy destroyer? No surely, but for him that hath promised to *deliver us from the wrath to come.* To conclude, even amongst Men, none that is a Delinquent, must presume to possess the Bench, the Seat of Judicature. But know you not, saith the Apostle, that the *Saints shall judge the World, yea Angels?* Wherefore doubtless they must be just; yea, are acquitted and made innocent both imputatively and inherently in their own Persons.

mat. 24. 42.

1 Thes. 4. 17, 18.

mat. 24. 28.

Psal. 37. 33.

John 3. 18.

John 5. 24. & 29.

Rom. 8. 1. & 33.

1 Cor. 11. 32.

mat. 25. 34.

2 Tim. 4. 8.

1 Thes. 1. 10.

1 Cor. 6. 11.

Of eternal life.

Further, if this be not sufficient, to animate, and strengthen thy hope, let thy faith make the last Article of the Creed, thy object. Where thou *believest everlasting life*; to take its beginning, or rather, begin its

perfection immediately after death, and the last Judgment: The time appointed for the full reward, and coronation of the Saints. I know, there are many gracious promises of temporal blessings, and those often-times fulfill'd, and confer'd upon the Saints in this life. Some whereof, though few, of many, as being a remunerating act of Christs regal, and judicial Office, I will by the way recite, not impertinently; as being earnests to them of future glory, sensible tokens of Fatherly love, a Pilgrims Staff for our Faith to lean upon, in our lifes peregrination. This maxime being first undoubtedly to be believed, that the same promises made to perfect obedience under the Law, had at the first, a respect, and are now truly applicable to faithfull sincerity, under the Gospel. Such that Magazene of blessings, in the 28. of *Deuteronomy*, where to the largest, and several appetites, every true believing and sincere obeying Christian, (as well as to the sacrificing *Jew*) a most plentifull feast, and satisfaction is offered. Is thy calling in the City, or in the Field? thou shalt be blessed in them both. Desirest thou riches, and plenty of all the fruits of the Earth, and a numerous posterity, and a blessed use, and enjoying of them? Thou hast a Pattent, a great Seat for these also. Art thou a Man of action, and great employment, for the Church, or the Common-wealth? yea, hath thy vertues splendour, a shadow of envious and malitious adversaries? If thou hearkenest unto the voice of the Lord thy God, thou shalt be blessed, when thou comest in, and blessed when thou goest out, and the Lord shall cause them, thine Enemies, that rise up against thee, to be smitten before thy face. Wouldest thou have thy forfeited Charter, renewed, and all the Creatures, yea, the most honourable, serviceable unto thee? Behold *the Lord shall give his Angels charge over thee*; *yea*, *they shall pitch their Tents about thee*, and the *Heaven shall give Rain unto thy Land in due season*. Dost thou wish for (to the further glory of God) a long life, and an honourable place, and esteem amongst Men? The Lord hath promised, that he will *set thee on high, that he will make thee the head, and not the taile, and with long life will*

Deut. 28. 3.

Psal. 12. 8.

Deut. 28. 4, 11.

Deut. 28. 6, 7.

Psal. 91. 11.

Deut. 26. 12.

Psal. 91. 14.

will ſatisfie thee. Yea more (which is the compleatment of all) he will *ſhew thee his Salvation.* But a long life, if imbittered with ſickneſs, is but a tedious Death. True. But if thou *fear the Lord, and depart from evil, it ſhall be health to thy Navil, and marrow to thy Bones.* Yea, *thy light ſhall break forth, as the Morning, and thy health ſhall ſpring forth ſpeedily.* Further, doſt thou deſire wiſdome, beauty, ſtrength? The righteous have promiſes of all theſe, ſo far forth as they ſtill perfect their happineſs. *Whoſe Daughters ſo fair as Jobs?* Thoſe that mourn in Sion, have aſſured unto them *beauty for aſhes.* If the *Feet of the Saints are beautifull,* ſurely no part elſe is deficient. But to make all good in few words, hear thy King, by the Prophet *Iſaiah: The Lord of Hoſts will be for a Crown of glory, and for a Diadem of beauty unto his People, and for a Spirit of Judgment to him that ſits in Judgment; and for ſtrength to them that turn the Battel to the Gate.* But this World is a Bed of Vipers, a bundle of ſnares, a ſtage of dangers. True; yet if thou truſt in him, he ſhall *deliver thee from the ſnare of the Fowler, from the noyſome Peſtilence. Thou ſhalt tread upon the Lion and Adder, the young Lion and the Dragon ſhalt thou trample under feet.* O read yee faithfully, and digeſt this whole Pſalme, which I may truly ſtile the City of *David,* for ſtrength, and beauty; the fortreſs, yea Paradiſe of every true Chriſtian. But the godly have but a few friends. I anſwer, Comparatively they have but a few Enemies; the whole Creation (except Sathan, and ſinners) being at peace with a reconciled Soul; ſuch as *Job* ſpeaks of, *being in League with the very Stones, and Beaſts of the Field.* And the malice of the malignant, *turns all to their good.* Yea, more; if a Mans wayes pleaſe the Lord, he will make even his *Enemies to be at peace with him.* But to conclude, a good Wife, and good Children, are amongſt the chief bleſſings upon Earth. They are ſo, and have not the Saints ſtrong and comfortable evidences for them, if the Lord ſee them good? witneſs thoſe twine-like *Pſalmes,* the 117. and the 118. which for their excellency and comfort ſake, deſerve the Readers more full, and

Deut. 28. 13. Exod. 20. 12.
Prov. 3. 7, & 8.
Iſa. 58. 8.
Job 42. 15. Iſa. 61. 3.
Rom. 10. 15.
Iſa. 28. 5, & 6.
Pſal. 91. 3, 13.
Job. 5. 23.
Rom. 8. 28.
Prov. 16. 7.
Pſal. 117. 118.

perfect Obſervation. I will not be further tedious: for the *Lord God is a Sun and a Shield, the Lord will give grace and glory, no good thing will he with-hold from them that walk uprightly. O Lord of Hoſts, bleſſed is the Man that truſteth in thee.*

Pſal. 84. 11, 12.

Having given my Soul, by faith, a taſte of ſome few of thoſe many temporal promiſes treaſured up in the Scripture, being they are to be but as Sallets to provoke my ſpiritual appetite; I will return to feed upon Eternity.

Of eternal life.

O my Soul! what ſurer Antidote, againſt the apprehenſion of the laſt Judgment, (whoſe ſting is Eternal Death) than the Meditation, and aſſured hope of Eternity of life? which is Glory in grain; and the deifying of Humanity. Surely if there be any Spiritual weight that depreſſeth the Soul, it is Judgment. If there be any Heavenly Magnes that attracts, and quickens it, 'tis Immortality. For, toucht with this, though encircled with corruption, thou ſhalt continue moving with the Needle, until fixed upon the lines of life, thou conſtantly adhearing to the true Flower-de-luce, Chriſt Jeſus. Amongſt *Moſes* unfeigned Metamorphoſes, we finde the Rod chang'd to a Serpent, a devourer of the Magitian deluſions. So this hope, a branch of the Tree of Life, ſpringing from the Root of *Jeſſe*, ſwallows up Death in victory, in Eternity. What ſeems, yea is a fearfull truth to all unbelieving *Egyptians*, becometh a Chimera, a Phantaſme to every true *Iſraelite*. If any word is expreſſive, or an Epitome, of God, of Heaven, of Glory, and conſequently of all felicity, it is this of Life. *I am the way, the truth, and the life.* I am the *Reſurrection, and the Life, ſaith our Saviour*; and *he that hath the Son* (that is, believes in him) *hath life*, ſaith St. *John*. Since then, God is life, he that hath life, hath God; and he that hath God, hath all things; even the conflux of ſimple, and unmixt happineſs. And therefore moſt wiſely, and ſuccinctly, thoſe holy Men, Penners of the Creed (called the Apoſtles) have coucht, and expreſt, the exceſſive treaſures, and immenſe pleaſures, of the Heavenly Paradiſe, under that one word, *life everlaſting*. Herein O my

John 14. 6, 8, 11, 25.

1 John 5. 12.

my Soul! is included, and aſſured unto thee, the ſublimeſt of Heavenly fruitions, (called by the School-men) the beatifical Viſion. Which, ſo far as I am able to expreſs it, is the Souls full repletion, and apprehenſion of the excellencies of the Divine Eſſence; not by the back-parts only, and mediately, as *Moſes*, but primarily, and immediately, in himſelf. Yea, alſo the Body, being in the very moment of its reſurrection *ſpiritualiz'd*, (as witneſſeth the Apoſtle) ſhall there, with open face ſee, and look upon, the word of life, receiving fulneſs of pleaſure, and ſatisfaction, by thoſe ſences which now are unprofitable, and uncapable of ſuch glorious manifeſtations. Here, ſince this laſt act of our faith, and laſt Article of our Creed, is ſo full of comfort, and unſpeakable animation, after the hearty, and humble acknowledgment, of my ignorance, and fervent ſupplicating the aſſiſtance of the only illuminating Spirit, I will more largely and particularly eye this Crown, this unvaluable price, even ſo far as my faith hath viſual beames from Scripture, or conſequent demonſtration.

1 Cor. 15. 44.
1 John 3. 2.

If the Soul of Man in this ſtate of her nakedneſs, and deformity, hath been by ſome Chriſtians (though therein Heretically) deifyed, and by moſt of the Heathen Magi magnifyed, even to the heighth of created excellencies; ſurely in her renovation, and perfect reaſſumption, of that her firſt Image, and thoſe firſt created Ornaments, ſhe muſt needs be more ſplendid, and more to be admired. But is this beauty of the firſt *Adam*, in his innocency, the heighth of a Chriſtians hope? No. As our ſecond *Adam*, in his divine deſcent, and generation, infinitely tranſcends our firſt Parent in Nature; ſo he hath prepared a far more excellent weight of glory, for his Children, by Adoption, his Members by Spiritual, myſtical, and ſupernatural union. Witneſs his own Oracle, and declarative, rather than neceſſary Petition; *The glory which thou gaveſt me, I have given them.* Bleſſed Lord, what a word is this? What a communication? my minde is entraunced, and my weak Meditations ſwell, even to an Impoſſibility of expreſſion. Can I not now know my Soul in her humiliation, in the weakneſs of a Creature?

John 17. 22.

How can I then deſcribe and conceive of her in her exaltation, in the glory of her Creator? Let this be ſufficient for me to believe hence, that that glory with which ſhe ſhall be filled, according to her Spiritual Nature, is for quality infinitely excellent, becauſe Gods; yet allayed, and fitted to be received for quantity, finite, and limited as in her. Not as divided from the Divine Fountain, but by vertue of Inhabitation, in a gracious, real, and inſeparable union, communicated to, and made hers, according to our Saviours Prayer, *That we all may be one, as the Father is in the Son, and the Son in the Father; that we may be one in them*; as alſo, *that the love wherewith the Father hath loved the Son, may be in us, and he in us.* Thus then the Souls of the Saints before the Reſurrection, and both Souls and Bodies after the Reſurrection, according to their ſeveral meaſures of grace here, ſhall then have their divine plenitudes of Glory; every Veſſel being filled, that is, thrown into that Ocean of Life and Glory. Further, as a Wedge of Iron caſt into the Forge, is, as it were converted into Fire, and the body, and ſubſtance of the Sun, is, as it were hid, and changed into the light, that poſſeſſes it: ſo ſhall the Soul and Body, as being in God, and God in it, be abſorpt, and as it were tranſmuted into his Glory. Thus much concerning the Souls *external* glory. The *internal*, if it be poſſible, is yet a Sphere in altitude above this, as bringing the Soul neerer, to the aſſimilation, apprehenſion, and fruition of God. The underſtanding, will, memory, and affections, in the Soul, being as it were Impreſſes (to ſpeak improperly, and according to the underſtanding of Men) of the like infinite eſſentials in God.

John 17. 21.

John 17. 26.

Of the underſtanding glorifyed.

For then, the *underſtanding* faculty, according to its created capacity, ſhall be wonderfully elevated, and enlarged, and be repleat, with a ſufficient and compleat knowledge, of all Creatures, yea of God himſelf. Which ſhall not then be acquired, and gathered, as now, by a Retrogradation, from the effect to the cauſe; but then primarily, by immediate Viſion, and mutual poſſeſſion of God, the cauſe of cauſes. Be not then diſconſolate,

O my Soul! nor ſet thy Bodily Organs upon the Rack, in the ſtudy of the Metaphyſicks, Mathematicks, and Phyſicks; farther than thy ſpecial calling requires; miſ-pending thy hours, and neglecting that one thing neceſſary, The knowledge of God, and thy ſelf. The degrees of learning on Earth, are reverſed in Heaven; begin here with God, the beginning of all things, and proceed to be Batchelor of Divinity on Earth, and fear not, but be aſſured, that thou ſhalt commence a true Maſter of Arts, yea, a Doctor of Divinity in Heaven. Then ſhalt thou know perfectly, and not (as now) by ſuppoſition, the eſſentials, ſpiritualities, and ſupreme excellencies, and attributes of God, and Angels. The magnitudes, altitudes, motions, and influences of the Heavenly Planets, and fixed Stars. There ſhall be no diſputing *Copernicans*. No ignorant Empedocles, nor *Ariſtotles*. The cauſes of the *Ætnæan* Fires, the Flux, and reflux of the Seas, the Polaramorouſneſs of the Loadſtone, and all other the *Magnalia* of Nature, ſhall there be diſcovered to the Souls eye. For, as a Man placed in the Centre of the Sun, having an Eye or Organ proportionable, muſt needs ſee whatſoever it enlightens; ſo the Soul of every Saint, being fixed in God, the Centre from whom all operations, as ſo many lines, or rayes are emitted, muſt needs know all (being finite, and within his enlarged capability) the whole frame, and work of Natute; perfection of knowledge, being neceſſary to the perfection of Glory.

Tradition of ſecundary and probable Arguments.

As the underſtanding, ſo the *will*, ſhall be repleniſhed with Glory alſo; being made then co-voluntary with God's, and anſwering his; in every particular, as the impreſſion doth the Seal, or as the Image in the Glaſs, the Original; being according to its created, and limitted meaſure and proportion, perfectly juſt, and holy; yea, freely and conſtantly willing good, without the leaſt conſtraint, or neceſſity. This being no thraldome, but a divine perfection of the will, to will nothing, but what is good. The underſtanding, which is the Leader, and incliner, as a Spring in a Watch, the internal mover of the will, being not left to it ſelf, and created ſufficiency, as in *Adam*, but by an irrevocable, merciſull, natural, and there-

The will glorified.

therefore neceſſary conſequence, and decree, in Chriſt, is
1 doubly confirmed; Firſt *poſitively*, as being for ever en-
lightened, and filled with a height of wiſdome, truth,
2 and goodneſs, flowing from the perpetual myſtical union,
and co-habitation of Chriſts Spirit: Secondly, *privatively*,
as being in ſuch a ſtate of perfection, glory, and happi-
neſs, as admits not of any temptation, or inclination, to
miſlead the one, and thereby to defile the other. From
this ground alſo ſprings the Eternal ſtation in goodneſs,
and conſequently in bleſſedneſs, of all other the facul-
ties of the Soul. Which like ſo many Stones in an Arch,
are unmoveable, becauſe every Stone is unmoveable;
Jeſus Chriſt being the Head-Stone, upon whom the
whole Building depending, becomes immutable.

Contemplation. O my God! I cannot paſs this thought of Eternity without a *Selah*, a note of admiration, as ſeaſonable; although in reſpect of the benefit, but a temporary acknowledgment. Behold, how wonderfull is that mercy, which in Chriſt, hath not depreſt, but elevated, not extinguiſht, but inflam'd, not diminiſhed, but encreaſed Mans excellency. Innocent *Adam*, being neither in his perfection, nor duration, ſo happy, as we ſinfull *Adam* by Regeneration. Shall I therefore commend ſin? God forbid. I extoll grace, even that Miracle of thy love, O Lord; whoſe Mercy hath made Mans Sin, Oyle, to enflame thy love; which in its own nature, and ours, was Water to quench thy pitty, and drown a World. Let it work one wonder more, and turn my Rock into Springs of Tears, to waſh thy Feet in humble Repentance, and Thankfulneſs; that ſo my ſeldome falling here, may be a Preludium of my never falling hereafter, and Glory begun on Earth in Grace, may be in thy Kingdome perfect and Eternal.

Of the memory glorified. But to proceed, and not to forget that faculty, which makes me to remember, *viz.* Memory: that Magazine, and Treaſury of the Soul; (I wiſh I could ſay not of evil alſo.) Wherein now many things lye confuſed, and obſcured by latter Occurences, unleſs diſcovered by external objects and circumſtances; or rak'd out by help of diſcourſe. Out of whoſe Poſtern, many things are crowded

crowded out by trifles; or fallen, through its rifts, and deficiencies; or else worn out by time, and age; or stollen away by that arch Thief, Sathan; this faculty, I say, though now thus decayed, and imperfect, shall in that never-ending day of happiness, be repaired, and made Gods Ark, over which, not Cherubins, but the Almighty shall hover; filling it by means of the Souls divine, and continued Vision of the Glass of the Trinity, with a present sight, and apprehension of (the great glory of God, and in it) all things. I will not call these kindes of actings of the Souls remembrance; for those imperfect ways of its operation, by recollection, and recordation, with other medial helps, shall be then absorpt, in this act of the understanding, as being unnecessary, and only fitted for the state of Corruption; the Apostle teaching us, that we shall then know as we are known, not remember as we are known. The chief Power of the Memory (the retention) remaining, and becoming by this continual beatifical Revelation, and Inspection indefatigable and invincible. Yea, in this Ark shall be always kept the Tables of Gods holy will, the Manna, of all his past and present mercies; the Rod ever budding and flourishing, with all his righteous Judgments, and Declarations of his Justice.

Of the affections glorified.

As the *Memory*, so each *Affection*, except what habits, or inmates, sin and corruption have introduc'd, such (as the servility of fear, the dolorous passion of sorrow) shall then have, not their part only, but their full of Glory. Then excesses, though of the right hand, while in this life, prove the Soul a Prisoner, and make both Soul, and Body, suffer; being therefore properly stiled passions; shall in that life, comparatively exceed, but not subjectively; the full, and lasting gale in that Ocean, filling the Sailes, not sinking the bottome.

Of love glorified.

O my love, which art now full of repentings, and unconstant, because unsatisfyed, wishing with *Alexander*, more Worlds to marry thy affections to: which hadst thou beyond Arithmetical progression, thou wouldst still prove a Harlot, and they insufficient. For though a Creature, thou art fitted only for an infinite object; not to

comprehend it, but to be comprehended of it. Wherefore nothing finite can be adequal, or proportionable, to thy extenſion. Hence, even the Worlds darlings, the wicked, have this Monument of their loſt happineſs, and primitive Creation, remaining; *viz.* they live and dye ſeeking and unſatisfyed. But the Elect, as they are reſtleſs in their ſearch, with the Spouſe in the *Canticles*, ſo *at length they finde him whom their Soul loves.* But as yet, *He ſtandeth behind our Wall, he looketh forth at the Window, ſhewing himſelf thorow the Latteſs.* With him they enter into a mutual contract in Baptiſme, and receive continual pledges, and love-tokens by his Spirit. In this life, by reaſon of ſeeming abſence, clowdings, and intermiſſions, our loves are violent, yet pleaſing paſſions. But in the other (that day of our Nuptials) they ſhall be ſwallowed up in excelling fruitions. Then ſhall we affect, and enjoy in one, the all of goodneſs, and lovelineſs. The love which is here different, and divided, according to the diverſity of opinions, and objects; ſhall be in God, one, and concentred in him, we both affecting, and poſſeſſing, the eminency of beauty, the height of honours, the Elixar of pleaſures, the perfection of wiſdome. So that the then glorified ſences, the Windows, and ports of the affections, (though inconceivably enlarged) ſhall then continually receive in, even, to overflowing, ſpiritual, and raviſhing object of love and delight. For, *In his preſence is fulneſs of joy, and at his right hand, pleaſures for evermore.* Laſtly, which ought moſt to raviſh us, neither this, nor any other affection, or faculty of the Soul, ſhall be limitted, or at their heighth of glory. Not but that in the firſt entrance, they ſhall have a preſent ſufficiency, and fulneſs; for even in Heaven there ſhall be no Vacuum; but as we have ſeen a Bladder, filled with Wind, afterward by a ſecond influx, far more extended, yet at all times full. And as our Saviour is ſaid to increaſe more, and more, in knowledge; yet from his conception full, according to his organical reception; ſo the glorified Saints, like the Angels, on *Jacob*'s Ladder, according to their ſeveral degrees, ſhall mount, and continually encreaſe and aſcend

Cant. 2. 9.

Pſal. 16. 11.

tend to higher ſteps of Glory: the influxe of all divine excellencies, inceſſantly, and at once both enlarging, and filling all their faculties, all their affections. So then deſire of more, ſhall never torture us, becauſe ever full; nor ſatiety cloy us, becauſe our joyes ſhall be ever new, and encreaſing. The grounds of this Cœleſtial and Eternal growth of happineſs, excellency, and glory, ariſes both from Gods Word, and Nature. The Prophet telling us, that *thoſe which are wiſe, ſhall ſhine as the brightneſs of the Firmament.* Our Saviour yet higher. *The righteous ſhall ſhine forth as the Sun in the Kingdome of their Father.* Let *Solomon* expound both; the Path of the Juſt, is as *the ſhining light, which ſhineth more, and more, unto the perfect day.* They as the Sun, mounting towards their Meridional heighth, God; to whom they ſhall be perpetually approaching neerer, and more and more like in glory, but never ſhall, nor can reach, or equalize; he being, and *dwelling, in infinite and inacceſſable lights.* Farther, our Saviour teaches us that in Heaven we ſhall be like the Angels. Now the *Angels have accidental joyes, in the repentance of ſinners*; Accidental knowledge, by the Church, of the myſteries of our Redemption; and no doubt, if their joyes, and wiſdome have an accidental encreaſe, through the Creature, then much more from God the Fountain: This being, I conceive, one meanes, (as reſpecting them) ſubordinate, and co-operating, with Gods high, and eternal decree, for their confirmation, in Chriſt; it being impoſſible, for that eſſence, to fall away, that is, continually intent upon, and repleniſht with, new fruitions, and manifeſtations of Gods glory. This being a bleſſedneſs both to Angels, and Men, that the Wings of Cherubins and Seraphins, though, they are without labour, and wearieſomneſs, and with delight, aſcending; yet, they can never out-ſoar the infinite heights of the divine Majeſty, and incomprehenſible fulneſs.

Daniel 12. 3.
Mat. 13. 43.
Prov. 4. 18.
1 Tim. 6. 16.
Luke 20. 36.
Luke 15. 10.
Epheſ. 3 10.
1 Pet. 1. 12.

If the affection of love, O my Soul, ſhall be perfect in Heaven, as hath been declared, *and perfect love caſts out fear, as ſaith the Apoſtle*, what place is then left for the affection of fear in glory? I anſwer, our divine love,

Of the affection of fear glorified.
1 John 4. 18.

both now, and then, ſhall exclude all ſervile, and ſlaviſh fear, but not our filial Eſpouſal, and Reverential fear; which if found in our ſinleſs Mediator, who *was heard, in that he feared*; and a duty of the glorious *Angels*, that with this reverential fear, ſerve and praiſe him, and exhort all others to do it; then alſo of glorified Saints, who if commanded to *fear God for ever, and as long as the Sun and Moon endureth*, ſhall doubtleſs thus fear him everlaſtingly, and in Heaven, as well as here upon Earth. For as love without this fear would be preſumptuous; ſo fear without love, would be painfull, and diſcouraging. But both together, are to the ſanctified Soul, as Ballaſt to a Ship, to keep it ſteady, and doth grandize, elevate, and enlarge each affection, from the awfull apprehenſions, and adoration, of ſo ſuper-excelling an object, of infinite glory, as is the Trinity in Unity, *Jehovah*, God bleſſed for ever.

Heb. 5. 7. Iſa. 6. 2. Rev. 14. 7. Jerem. 32. 39. Pſal. 72. 5.

Further, if this ſaving grace, and ſanctified affection of holy fear, is by *Solomon* commended to us as the *beginning, and end of divine wiſdome*, in the Saints on Earth, ſhall they be denuded of it, and excluded from it, in Heaven? Is it held forth in Scripture, as the ſumme and implication of all religious duties, and worſhip, and the condition, or rather qualification, of thoſe holy ones, that have right to temporal, ſpiritual, and eternal promiſes, in the Word; and ſhall this grace then ceaſe, when with other graces it is to be Crown'd with Glory? Is this pure affection, the Salt, to preſerve from corrupting, not only in the Marriage-ſtate amongſt Men, but in the conjugal, and ſpiritual union, betwixt Chriſt, and his Spouſe, the Church; and ſhall it not be as laſting as that Union, which is everlaſting? I conclude, it ſhall; though with this difference, according to our differing condition, not a fear of offending, becauſe we ſhall be then in a *ſinleſs condition*; Not ſuch a fear as was in the Spouſe in the *Canticles*, becauſe of ſin, and infirmities, nor of Gods hiding his face, and with-drawing his preſence; for *former things are paſt away, all things are made new*, we are entred into life, and ſhall *be ever with the Lord*. But this glorified fear, is the moſt bright reflection

Prov. 9. 10. Eccleſ. 12. 13. Acts 9. 31. Prov. 10. 17. Prov. 19. 13. Prov. 22. 4. Rev. 21. 27. Cant. 5. 6. Rev. 21. 4, 5. Mat. 25. 21. 46. 1 Theſ. 4. 17.

flection in and from us, of Gods glorious Soveraignty, according to that of the Prophet, *If I be a Maſter, where is my fear*; a fruit and an effect of Gods raviſhing and tranſporting excellency: and therefore this heavenly affection, being ſo neceſſary a requiſite in our heavenly condition, is ſo far from leſſening our perfection in glory, as that without it, it cannot be perfectly glorious. O my Soul, ſhall thy affections, of love and fear, be thus glorious in thy Heavenly ſtate; Let them not have a leſſer, or lower object than the moſt high; let not ſuch High-Born Princeſſes, be enamoured with their Slaves. *Uſe the World as not abuſing it, and as though thou uſed it not.* Neither fear any but him, that only can *caſt both Soul and Body into Hell-fire*; Let theſe two graces, be as *Jethro* to *Moſes* eye in the Wilderneſs of this World; to admoniſh, and to keep thee from loſing thy way, when thou art turning to the right, or to the left. And like the Lords *Pillar of a Cloud by Day, and of Fire by Night*, to direct thee, according to his holy will, in thy Journey towards thy Heavenly *Canaan*. Converſe with theſe two Royal Virgins, continually. So ſhalt thou have *Communion, and fellowſhip with the Father and the Son, in the Spirit*; *be partaker of the Divine nature*; and begin to enjoy Heaven, here upon Earth. Prepare, and ſo enlarge theſe Divine Veſſels by a pious uſe, and continued Exerciſe, that they may be the more capacious of Glory. For according to the meaſures and proportions of graces in this life, ſhall be their repletion, in the life to come; where, of *Apprehenſors*, the Saints ſhall be made *Comprehenſors*, according to their ſeveral enlargements. For *as one Star differs from another in glory, ſo ſhall it be at the Reſurrection of the Juſt*, when we ſhall *ſee God face to face, and know him as we are known*, and be made *like him* in Glory.

Mal. 1. 6.

Soliloquium.

1 Cor. 7. 31.

Luke 12. 5.

Numb. 10. 31.

Exod. 13. 21.

1 John 1. 3.

2 Peter 1. 4.

1 Cor. 15. 41.

1 Cor. 13. 12.

1 John 3 2.

O my God, my Father, are theſe two ſanctified affections of love, and fear, the two Eyes, the two Armes of the Soul, with which the Saints behold, imbrace, and enjoy thee, in all thy glorious excellencies? Are they the two Centinels, and Guards, by which every true Chriſtian, diſcovers, and repells, all ſinfull thoughts, looks,

Ejaculation.

words and actions? Doth that root of all ſaving Graces, Faith, work by love, in the application of what the Father, Son, and Holy Ghoſt hath done for us? Turning our Hearts of Stone, into Hearts of Fleſh, and melting them into teares of Goſpel-Repentance? Doth love oile the wheeles of our univerſal obedience, ſo that they run ſwiftly in the pathes of thy Commandements, when thou thus enlargeſt the heart? And is fillial fear, the whip, in the hand of zeal, the holy Chariteer, to drive and carry us, mauger all ſtops of Sin, Sathan, and the World, to the end of our race? Is this divine love to thee, and thy Saints, the ſumme, and the fulfilling of thy Law? The more excellent way? The compleating, continuing, and the greateſt grace, as moſt like unto thee? *For God is love, and who ſo dwelleth in love, dwelleth in God, and God in him?* Shall theſe twin-like graces of love, and fear, not leave the Soul, when it leaves the Body, and accompany both Soul and Body at the Reſurrection, to the Marriage-Supper of the Lamb, and to the Marriage-Bed of Glory? yea, ſhall they be the meaſures, and compleating of our Glory? O holy Father, who art the eſſential love, *my fear, and my dread*, be thou pleaſed to ſanctify, inlarge, and inflame theſe my affections, that of ſinfull paſſions in the old *Adam*, they may be changed, and Heavenized into active and holy graces in me, thy new Creature. Let them, I beſeech thee, be effectual, and uſefull to all the aforementioned ends. And ſince it is no ſin, but a duty, to be ambitious of, and to covet ſpiritual things, let them be enlarged and heightned like Heaven, even to the utmoſt of a created capacity, that I may be, as thou haſt promiſed, thy dwelling place upon Earth; and thou mayeſt be my inheritance; and my Heaven; in Heaven: Even ſo, Amen: Lord Jeſus come quickly.

Rom. 13. 10. 1 Cor. 12. 31. 1 Cor. 13. 1, 2, 3, 11, 13. 1 Joh. 4. 16.

Iſa. 8. 13.

Of zeal glorified.

The ſanctified affection of holy zeal, in the glorified Saints, deſerves our next Meditation. This to ſpeak properly, is not a ſimple grace, but the higheſt and intenſe degree of every grace, and holy action; which if ſo famous, and reſplendent, in the Saints upon Earth, as in *Moſes, in his exemplary Juſtice upon the falſe worſhippers*

Exod. 32. 19, 26, 27.

pers of the Golden Calf; In *Phineas, his executing judgment upon that Idolatrous and adulterous payre*; *Zimry and Cosby, in David, who declares, that the zeal of Gods House had eaten him up*; *In Elijah, when he put to death four hundred of Baals Prophets in one Evening*; In *Paul, who preserved the glory of God, in the Redemption of his Country-men, the Jews*, before his own salvation; and in that highest example of our dear Lord and Saviour, in his *purging of his Temple.* Then this Heavenly grace shall undoubtedly not only continue, and have then a Beeing in each glorified Saint, but shine forth, and act in them, much more gloriously. Is that only infinite and pure Essence, our Omnipotent God, who is happiness, blessedness, and life it self; so often declared in the Scripture, to be *zealous for his name, and glory?* And shall not his Saints, his Image, be like him? Is this grace exercised, by glorious *Angels*; as when one Angel *destroyed all the first-born of Egypt in one Night*; Another destroyed *a hundred fourscore and five thousand Assyrians*, at the command, and in zeal for the glory of God? Yea, did an whole *Host of Angels* descend from Heaven, and with a holy zeal *Celebrate our Lords Nativity*, and Man-kindes Redemption, in an holy Hymne? And shall not the glorified Saints, overflow, and express upon all occasions, to Gods glory, the like zealous, and inflam'd affections? assuredly they shall. For, though Sin, Sathan, and the wicked World (which by a kinde of spiritual Antiperistasis, made their zeal here burn the hotter) shall be cast out, and banisht thence. Yet the glorified Saints shall not want, nor be without constant objects, and continual occasions, (according to every ones measure, to exercise this grace.) To instance only some successive ones, Gods unparallel'd flaming Justice upon *Gog* and *Magog*, and all wicked Men, at our Saviours second coming, with *ten thousand of his Saints*; Christs *Crowning*, and *rewarding* every Elect Member in righteousness, *according to their works*; together with all his glorious Administrations, in that his holy, righteous, and *personal Reign in the new Heaven, and new Earth*, for a *thousand years*; His powerfull *raising of the wicked*,

Numb. 25. 7, 8, 10, 11.
Psal. 69. 9.
1 King. 18. 40.
Rom. 9. 3.
John 2. 15, 17.
Isa. 9. 7. & 59. 7.
Exod. 12. 23, 29.
2 King. 19. 35.
Luke 2. 13, 14.
Rev. 20. 9.
Jude 14.
Math. 16. 27.
Rev. 20. 4.

Rev. 20. 5, 12, 13.
Rev. 20. 12.
Mat. 25. 41.
1 Cor. 6. 3, 15, 24.
John 17. 24.

after the thousand years, and curious Inquisition into, and perfect discovery and bringing to *Judgment of all their evil thoughts, words, and actions*; and his righteous sentence pronounced upon them, and the Apostate Angels; and his transslating his Saints from this Paradise of Earth, to the Heaven of Heavens; These objects, and occasions of holy hatred, anger and indignation against Sathan, and Gods Enemies, the wicked, of unexpressable love, joy, delight, praise, and glorious tryumphing, the holy Scriptures holds forth, shall be in the state of glory. And can we conceive holy zeal, which is the height, and crown of all these graces, can be absent, or unnecessary? I shall further add, that after our Lords yielding up his Mediatory Kingdome to the Father, all the service and everlasting praises of the Saints in the remembrance of all Gods wonderfull works from the beginning unto Eternity, in the Heavens, Earth and Hell shall be heightned and winged with this holy zeal. I shall assert this truth and conclude this ravishing Meditation, with pointing at, and referring the Reader to the frequent, and zealous hallelujahs, of the crowned Elders, and glorified Saints, in the Visions of Saint *John*, set forth to us as the types, and lively figures of our Heavenly and glorified condition. *Revelations* Chapter the 4*th*. Verse the 8*th*.

Rev. 4. 8.
Rev. 4. 10
Verse 11.

And the four Beasts rest not Day and Night, saying, Holy, holy, holy Lord God Almighty, which was and is, and is to come; And the four and twenty Elders fell down before Him, that sate on the Throne, and worship him that liveth for ever and ever, and cast their Crowns before the Throne, saying, Thou art worthy O Lord to receive Glory, and Honour, and Power; for thou hast created all things, and for thy pleasure they are and were Created.

Rev. 5. 8.
Chap. 7. 9.
Chap. 11. 15.
Chap. 14. 1.
Chap. 15. 3, 4.

Like to this, are their *zealous Songs and Thanksgivings* upon divers occasions, Chapter 5. Verse 8. untill the end of that Chapter; and Chapter 7. Verse 9. unto the end thereof; and Chapter 11. Verse 15. unto the end of that Chapter; and Chapter the 14. Verse the 1. unto the end of the 5. Verse; and Chapter the 15. Verse the third and the fourth, besides many more to the end of that blessed Book, which for brevity sake I omit.

These

These being sufficient to prove the use and exercise of this Seraphical grace of holy zeal by the Saints in their state of Glory.

Soliloquium.

O my Soul, Is this most Heavenly grace of zeal, so illustrious, and exemplary, in the Saints that have lived upon Earth? Doth it shine forth with a Heavenly light here, in the actings of holy Angels, of our for ever blessed Saviour, and of our Almighty Father and Creator? Yea, shall this grace out-live thy hope, and thy faith, be the Crown, and compleatment, of thy divine love, and the height, and perfection of all other thy graces, in glory? Endeavour then to follow their famous examples. Rest not in the cold, and middle Region, of bare profession, with the careless *Gallioes* of the World, and frozen Church-professors. The *Demasses*, of this last, and worst age, but let thy holy zeal upon all occasions for the glory of thy God, and purity of his Worship, and Doctrine, mount up even to the Firie Region, and In his cause be *Boanerges*, and like Gods Angels, and Seraphins, a Cole, a flame of Fire. So shalt thou excell and exceed, others in this grace, in thy glorified state; as far as thou hast gone before them in this life: And as thou hast been more gracious here, so thou shalt be more glorious hereafter. The larger thy Vessel, the larger thy Receipt. Every Vessel shall be full, and overflow, although much different in their measure. All shall be Stars, although not of the like Magnitude. The Saints at the first Resurrection being rewarded *according* to their works; although not for their works. O Lord my God; is divine zeal, a holy flame, a Pyramid-like Fire, a Spring towards Heaven, as to its own place? Is my heart my Souls shop, where it forges affections, and this middle Region of my Body, like the middle Region of the Aire; cold, and naturally void of this thy heavenly Fire? Be pleased, I humbly beseech thee, to cause the same *holy Spirit, that once sate in the likeness of Fiery Tongues, upon the heads of thy Apostles, to rest upon*, unthaw, and inflame, my frozen heart, and affections; Then shall not its earthly, and sinfull qualities, of coldness, hardness, and ponderousness, chill, resist, or smo-

Acts 18. 17. 2 Tim. 4. 10.

Mark 3. 17. Isa. 6. 2. Psal. 104. 4.

1 Cor. 15. 41. mat. 16. 27.

Ejaculation.

Acts 2 3.

ther the fervency, and intenſneſs, of any of thy graces in me: ſince thy Almighty Power, that produces lightning, in the cold middle Region of the Aire, that melts the Rock, and cauſes the Mountains, *Ætna*, *Veſuvius*, and *Hecla* to breath forth flames of Fire; can, yea will (becauſe thou haſt promiſed it) bring forth and create in me a greater wonder, even a *new heart*, *and a new ſpirit*; a heart of Fleſh, inſtead of a heart of Stone. Then ſhall I be not only zealous in all my actings for thee; but frequent, and zealous, in my praiſes to thee, in this life of Grace, and that of Glory, to Eternity; *Amen.*

Ezek. 11. 19.

Of the affection of holy anger glorified.

All affections in this life, as love, fear, zeal, and the reſt, (although ſanctified) in their heighths, and intenſiveneſs, by reaſon of the weakneſs of the Organ, and our decayed nature, may put the whole Man to pain, and in that reſpect, are called Paſſions; yet it ſhall ceaſe to be ſo with us in our glorified condition. Where, whatſoever that flowes from Infirmity, or Imperfection, ſhall be done away. In the new *Jeruſalem*, there ſhall be neither *ſorrow*, *nor pain*. We ſhall then be as the Apoſtle exhorts, not only (when occaſions ſhall be offered) not to be angry without ſin; but without paſſion, or diſturbance. Being herein like to God, and the holy Angels, (whoſe Image ſhall then be perfectly renewed in us) and who in the Scripture (although I grant it to be meant not properly, but *Anthropopathos*) is often declared, *to be angry*. But as to the Elect Angels, I conceive they may, as truly be ſaid to be angry, (witneſs that famous oppoſition of *Balaam*) and that action of the *Angel*, *that with his drawn Sword* was ready to *deſtroy Jeruſalem*, for *David's* Sin) as to rejoyce greatly for the converſion of a ſinner. If then ſuch accidental affections, are teſtified to be in glorious Angels, why not much rather in glorified Saints? unleſs by ceſſation of ſo eminent a grace (as holy anger) we ſhould irrationally conceive, the Saints leſs perfect, in this new life, than in the other. Eſpecially, ſince the ſole object of this holy affection, the Sin, Blaſphemy, and Rebellion of wicked Souls, and Devils, to the diſhonour of God, ſhall continue, and in that great and long day, or time of their Judgment, be more

Rev. 21. 4.

Eph. 4. 26.

Ezek. 13. 13.

Numb. 22. 22.

2 Sam. 24. 16.

Luke 15. 10.

more universally manifested to their view, than ever, as also afterward in Hell to Eternity. Anger here (though for Gods cause) may possibly inflame the Eyes, distort the Visage of a Saint, but its ripe, as the modest blush of a Virgin, doth add beauty to her Face, so shall this zealous flaming Grace of holy anger, add light to light, and glory to the glory of a Saint,

Soliloquium. O my Soul, is holy anger a saving and gracious affection? a part of the glorious Image of God in a Saint? Do the holy and blessed Angels (as the Scriptures witness) in their zeal to Gods glory, and hatred of Sin, express it in their constant oppositions, and inflictions of Gods Judgments upon wicked Men, and Devils? Yea, is it an Apostolical Precept, and Duty, to be *angry, and sin not?* Shall this grace have (even in Heaven) continual objects and occasions to exercise it self to Gods glory, and thy own? O write after this Copy, and endeavour that this grace may not be seldome, and casually, but habitually in thee here upon Earth. Let it be one of the Mortifiers, and Crucifiers of thy lusts, as they were the Murderers of thy Saviour. Let it dash out the brains of all these *Babell* Beasts, against the Stones of holy reproofs, even the accursed issue of thy sinfull thought, words, and actions. Let this God-like passion resist the Devil, in all his subtle and powerfull temptations, and he shall undoubtedly flye from thee. Yea, let this grace imitate, and second the *holy Spirit, in reproving*, and convincing the ungodly World of Sin. So shalt thou be preserved from the Commission of all evil, triumph over all thy worldly and spiritual Enemies, and be prepared by thy more full extent, and acting of this grace here, to be of an higher form in the blessed exercise thereof in Glory. *Ejaculation.* O All-mighty Creator, who hast made my heart the seat of my affections, and plac'd it in the Centre of my Body, that it might affect, and influence every part alike; Let it not, I humbly beseech thee, be any longer like the middle Region of the Aire, the coldest part of this Micro-cosme, and void of this Heavenly heat of holy anger. But let this sanctified affection, flash forth like thunder, and lightning, and burn

Pſal. 137. 9.

John 16. 8.

up, and destroy every crude and evil thought, word, and action, as soon as they appear; and purge this Element of my Heart, and Soul, from all the infectious, noxious, and sinfull vapours of vain and sinfull thoughts, that arise from this Earth, this Body of Death, and Sin, that
Rom. 7. 24. incompasses me about, that they may never come to the maturity of wicked actions; or if they do, they may be as it were Thunder-stricken, and torne up by the Roots,
Heb. 12. 29. and not able to stand before this flaming grace: so shall I be like thee, who art as a flaming Fire, consuming all Iniquity. That so being renewed, and fashioned according to thy Image, in this World, by such holy affections, I may be assured of theirs, and my greater perfection in the World to come, when I shall be made like thee, in thy Image of Glory; Amen.

Of Joy glorified, &c.

As the light of the Sun to the World, so is the affection of joy to the Soul; when it arises, there is day; when it sets, an uncomfortable night. Man in his innocency, enjoyed a polar day, a continued presence thereof; but having lost God its cause, and object, the effect ceased; not that the Soul is disrob'd of the affection, but of the true use of it: hence the distinction of a spiritual, and carnal joy. The first is the true, only found, and beginning afresh to bud, in the renewed Saints and favourites of God, (for a stranger shall not intermeddle with their joy) but the other is momentary, and illegitimate; as being begotten in the Soul, by false objects; and is as it were the Moon-light of the wicked. The object then of true joy is God, and that in this consideration, as he is inclusively and exclusively the compleat happiness of the Creature. Whereby it comes to pass that the godly, and reprobate, may both rejoyce in the same things, as Wifes, Children, Honours, Estates, &c. And yet the joy of the one, be holy, and spiritual; of the other, carnal and wicked. Leaving then the sensual mirth, which is deceivable, sinfull, and temporary, my thoughts pitch upon the Solace of the Elect, which the Scripture stiles the joy of the Holy Ghost, *unspeakable*, and *glorious*, the first-fruits, and earnest of their future happiness.
Ezek. 9. 3. 1 Pet. 1. 8. By these glimpse (O ye Saints) of God's may yee judge

of

of that full light you shall there enjoy. Which if unspeakable here, shall surely be there unconceivable. Alas, what can I then think, and meditate of it? chiefly negatively thus, that there shall be no cloudings, nor intermissions there, no measure of our joy; for we shall continually behold God, and in him see all the grounds of rejoycing. If here excesses have proved mortal, their exceedings shall make us more immortal; this being an increasing, and reviving, not a surfeiting fulness. The capacity of the affection being gradually and continually augmented according to the plentifull infusion; our joyes multiplying there, even to Eternity. The growth of our graces here, although God be seen of us, through the cleft of the Rock, as to *Moses*, teaching, discovering, and evincing; a continued and far greater augmentation in glory hereafter. O blessed and happy estate, which is not diminished by Eternity: but is as unlimitably, as lasting. O happy place wherein all joyes meet their objects in one Centre. There shall we possess, and enjoy, not *gustatim*, but according to the fulness of each Vessel, God our gracious Father, Christ our mercifull Saviour, the Holy Spirit our everlasting Comforter, the glorious Angels, and Arch-Angels, our fellow-Servants, the Holy Patriarchs and Prophets, our Tryumphant Leaders, the pious Apostles and valiant Martyrs our victorious Champions; together with the many millions successively of religious Professors. There shall we meet and rejoyce in the like felicity of all our vertuous Parents, Brothers, Sisters, Wifes, Children, Kindred and Friends. There shall we inherit invaluable and incorruptible riches; Be installd in Thrones of unchangeable and incorruptible honours; and be filled with all unspeakable and Soul-ravishing delights. To conclude, whatsoever things either in conception, or possibility, can affect, or rejoice the glorified Soul, are there; not interchangeably, but contemporarily, and continuedly obvious, and present. And on the contrary, all things whatsoever that may lessen, or offend in the least degree this divine extasie, have an impossibility of subsistence in this Eternal Paradise. And that not only in regard of the presence, but of the de-

Rev. 21. 4. cree of God himſelf. Therefore needs muſt this joy be ineffably compleat, to which all things concur for its perfection. O Divine condition, which ſhall thus ſweetly impe, and reſtore theſe mouldring and broken Wings of my Soul. Rev. 4. 6. O bliſsfull Paradiſe, and Chryſtaline Sea, upon which theſe now maimed Feet of my affections, ſhall walk, or rather evenly ſlide, free from all rubs, thorns, and ſinfull interruptions. O how melodious will the harmony of theſe Strings be, when mounted to the higheſt Key, not to Ela, but to Eli! Methinks the very Contemplation of this life, ſhould ſo raviſh my Soul, and actuate theſe Wings, theſe Feet, that they ſhould not only brake Priſon, but carry her up in an holy extaſie to theſe glorious Manſions. O that this pious love, and holy joy, fixt to the Fiery Chariot of a true zeal, moulding this Duſt, burning up this Chaff, at leaſt letting fall this fleſhly Mantle, would make me a ſecond *Elias*, in a ſpeedy aſcent, and preſent fruition of my God. But alaſs poor Soul, how are thy Wings limed, thy Feet lamed, thy Chariot-wheels clog'd, with Earth, and Sins? O by way of preparation, ſince certainly *Elias* ſhall be parted from *Eliſha*, thy Soul from thy Body, let the ſharp beak of the Law, pick and prune thy Wings; the healing Oyl of the Goſpel, ſupple thy Feet; and thy Heavenly Converſation of a Chriſtian, disburden thy motion, that when the Whirlwind of Death, ſhall make a ſeparation, thou mayeſt cheerfully and ſwiftly, go up alive unto the Heavens.

Of the Body glorified.

The Body hath, during theſe my laſt Meditations, ſeemed to ſleep in the duſt. But ſince the Body (as hath been ſhewed) ſhall have a glorious Reſurrection at the laſt Day; ſo it muſt be raiſed here alſo, by my weak thoughts, as the fit, and next object of a Chriſtians faith. 1 Cor. 15. 52. I believe then, that at the ſhrill ſound of the laſt Trumpet, which is no other, than the mighty, and powerfull voice of our Arch-Angel, Chriſt Jeſus, the innumerable Dan. 12. 2. Atoms of my Body ſhall incorporate, and after the reunion of my Soul, ſtand up a moſt glorious ſubſtance; 1 Cor. 15. 53. mortality putting on immortality; and corruption, incorruption. This Worm-hill, this mouldering Hutt of white,

white, and red Sands ſhall then inherit the name of an eternal manſion, and become not as now a little Cage, a loathſome Dungeon, but the glorious Pallace of the Soul. O ſurpaſſing glory of this re-animated *Phœnix!* So exceſſively radiant, that the Holy Spirit, (who is eloquence and truth it ſelf) pitches upon the moſt illuſtrious of viſible Creatures, the Sun, the light, to be the reſemblance of this divine transfiguration. The *righteous ſhall ſhine like the Sun, in the Kingdome of their Father:* They that be wiſe *ſhall ſhine as the brightneſs of the Firmament, and they that turn many to righteouſneſs, as the Stars for ever and ever.* Mat. 13.43. Dan. 12. 3.

The *Jewiſh* Temple ſeemes to be a reſemblance of this Temple of God; Man glorified; in which the Body may be ſtiled the *Sanctum*, the Soul, through the inhabitation of the Holy Spirit, the *Sanctum Sanctorum*; Oh, if that Earthly Temple tranſcended others, and Heaven be Heaven, becauſe of the more ſpecial manifeſtation of Gods glorious preſence there, ſhall not each glorified Saint, be a Heaven of Heavens? It being a neceſſary and conſequent Truth, that the great God will more declare his excellency in his living members, then in his inanimate works, in his adopted Sons, than in his inferiour Creatures, and Manſions. If an humble heart, contrite for Sin, be now Gods dwelling, ſhall not a ſanctified heart purified from Sin, become then his Throne of Majeſty. Our Bodies which now Impriſon and Eclipſe the Soul's luſtre, ſhall then not only be coagile, but like a Chryſtaline Lanthorn tranſparent, and coruſcant, not hiding, but by a radiant concomitancy, augmenting the others ſplendour. For as in the Sun there is the containing, and the contained, the ſphear and the light, yet both conſpire, and meet in a heighth of brightneſs; or as in ſounds, ſtrings apart muſical, being ſtruck together, produce a harmony; ſo though the Body, and Soul are two diſtinct excellencies, yet being united they ſhall mutually conveigh and reflect their beauty, conducing to and effecting a joynt perfection of Glory. Further, whereas the Creator is now but in part magnified in Man, becauſe of the partial knowledge of our ſelves, as con- Eſay 66. 2.

cerning the admirable ſecrets and excellent curioſities of the humanity: Then not only our underſtanding but our Eyes, and other bodily ſences ſhall coadjute to make each Saint a moſt exact Anatomiſt, a moſt divine Phyloſopher. O let not then that better covetouſneſs of ſecular knowledge, make us bankrupts in ſpirituals; Let not imprudent purſuits after the ſhadow, make us overrun the ſubſtance. Being confident of this, that a true Mat. 13. 43. Chriſtians life, ſhall not prove then as it is now by the Dan. 12. 3. World accounted of, a devourer of time, folly, and madneſs, but a Tree of Life in the midſt of Eternity. Yea, a Tree of Knowledge, whoſe fruits ſhall be fully ripe in Heaven. Perplex not thy ſelf then, vain Sophiſter, in thoſe ſcholaſticals, and endleſs labyrinths; I mean thoſe difficult, and ſo much controverted Queſtions, whether the Soul be *ex tradvce*, or immediately from God? whether it be confined to a Throne, or *Tota in toto, & tota in qualibet parte?* Whether there be three diſtinct Souls in Man, or only the rational? How the Soul ſees, hears, ſmells, taſts, touches by thoſe ſences? Whether we ſee *Intra mittendo*, or *extra mittendo* of the ſpecies? Whether the courſe of the blood be circular, or direct? whether odours nouriſh, or only refreſh? with many others Pſalm 65. 2. of the like ſtamp. Rather, O wandering Diſputant, let thy chief ſtudy, be to reſolve theſe queſtions thus, that in our Saviours ſenſe, thou art born of God; that thou art wholly holy in every part, both of Soul and Body; that he the incomprehenſible, three in one, is Soul of thy Soul, and ſees, hears, taſts, ſmells and touches, in thy chaſt looks, devout attentions, ſpiritual reliſhes, faithfull imbracements, and in the ſweet ſavour of a pious converſation. That thy holy love, the blood of action, and the life of practiſe, is circular, and endleſs, having God to be its Centre, that from him it may receive daily, new Spirits, and new fervour. That thy Prayers, which the learned call Gods perfume, his incenſe, do not only revive, but by the powerfull attraction of ſaving grace feed thee to Eternal life.

Such thoughts as theſe O Man, if practical, ſhall make thee tranſcend the natural, and become a divine Phyloſopher:

ſopher: Theſe exerciſes, which are the ſtudy of Angels, and the liberal Arts of Heavens Academy, end in the perfection of knowledge. But to proceed, O my Soul, thou now groaneſt under a Body of Lead, made up of corrupted fleſh, and ſtuft full with noiſome humours, either ſo fat, as it ſweats under its own burthen; or ſo lean, and weak, that it needs wooden ſupports. In its motion, is ſo Worm-like, that its contemptible, if compared with the pace of moſt four-footed Creatures. But in this thy melioration, it ſhall become thy winged Chariot, and be as ſwift as thy thoughts can imagine, or thy wiſh deſire, even like lightning (then which it ſhall be far more ſprightfull) paſſing in an inſtant from one end of the Heaven to the other, thy whole body ſhall be then all feet, not moving, as now, but incredibly, ſwiftly guiding through thoſe immeaſurable ſpaces of the Empyrean Heavens. Theſe Locomotive Muſſels, if at all uſeful ſhall then only ſerve for the graver meaſures of Glory: for our Bodies ſhall, as the Apoſtle ſpeaks, be made like unto Chriſts glorious body, not only in its ſplendour, but in its voluntary motion, and other glorified qualities. Now as he aſcended; ſo (ſaid the Angels) ſhall he deſcend; not ſtep, by ſtep, but as it is moſt like, with inconceivable celerity; elſe could not the firſt Century, have confeſſed him to be at the right hand of his Father, in the higheſt Heavens a hundred of years, not being ſufficient according to Aſtronomical diſcoveries, to have aſcended ſo many millions of miles. Nor could the Saints, after the Judgment paſt, under the expence of many years, attain thoſe Heavenly Manſions. The glorified Soul being now to re-enter, reaſſume, and to be reunited to its own body, chearfully takes poſſeſſion, and finds it raiſed, filled and prepared by the Almighty Power of the Creator, for its habitation. Not as formerly, a Priſon, hindring and ſtreightning its faculties, and their enlarged operations, by reaſon of Organical deficiencies; but made in every part, member, and ſence, capacious and proportionate to its utmoſt activity. Not as formerly a natural, weighty, dull, and earthly body, but a Coeleſtial, Heavenly and ſpiritual body. Not as

formerly (occaſioned by the curſe of ſin) corruptible and mortal, but incorruptible and immortal. Not as formerly weak, and infirm, eſpecially at Death, pale, noiſome, filthy, and diſhonourable, but powerfull, and ſhining with glory, according to the Word of Truth, declared by the Apoſtle. *It is ſowne in Corruption, it is raiſed in Incorruption, it is ſowne in diſhonour; it is raiſed in Glory, it is ſowne in weakneſs, it is raiſed in Power, it is ſowne a natural Body, it is raiſed a ſpiritual Body; As we have borne the Image of the Earthly, ſo ſhall we bare the Image of the Heavenly; for Fleſh and Blood cannot inherit the Kingdome of God, neither doth corruption inherit incorruption, for this corruptible, muſt put on incorruption, and this mortal muſt put on immortality; Then ſhall be brought to paſs the ſaying, that is written, Hoſea* the thirteenth, Verſ. the fourteenth, *Death is ſwallowed up in Victory.* From the preceding Scripture, is evidently proved, that the glorification of our bodies ſhall principally conſiſt; Firſt, in being raiſed *ſpiritual*, and heavenly bodies; Secondly, in being made *ſhining* and glorious; Thirdly, in their being *incorruptible*, and immortal; of all which more particularly, and firſt of their ſpirituality, and heavenlineſs.

Gen. 3. 19.

1 Cor. 15. 42, 43, 44, 49, 50, 53, 54.

Hoſ. 13. 14.

Our preſent bodies, although they are compounded of the four Elements, yet are made up in an unequal mixture, the proportion being much leſs of Water, than of Earth, and much leſs of Ayre, than of Water, and of Fire, than of Ayre. Therefore our Bodies have the denomination from Earth, and not from any of the reſt, and are called in the foregoing Text, *Earthly Bodies.* And much different in their mixture from the Bodies of Fiſhes, Fowles, Meateors. This alſo our natural motion declares. For being placed in any one of the three other Elements, and left at liberty, by reaſon of our Earthly ponderouſneſs, we violently move towards the Centre of the Earth, of which we were form'd, and upon which is our habitation. But our ſtate, place, and condition being to be changed, at the reſurrection of the juſt, our bodies (that ſhall be a live at the Lords ſecond coming) ſhall be changed. And though the ſame bodies for matter,

1 Cor. 15. 34.

1 Theſ. 4. 17.

1 Cor. 15. 51. Job 19. 26, 27.

and

and ſubſtance, (as ſaith holy *Job*) ſhall be raiſed, yet much differing from what they were before, as to their mixture, and qualities. And therefore are ſaid to be raiſed *Spiritual, and Heavenly Bodies.* A further proof whereof the Holy Spirit gives us in that Text, wherein he ſaith the Lord Jeſus Chriſt ſhall change our vile Body, that it may be faſhioned like unto his glorious Body, according to the working, whereby he is able even to ſubdue all things unto himſelf. The ſame witneſſes the beloved Apoſtle, in that his bleſſed gradation, and compariſon, of our preſent, and future more glorious condition; *Beloved, now we are the Sons of God, and it doth not yet appear what we ſhall be; But we know, that when he ſhall appear, we ſhall be like him, for we ſhall ſee him as he is.* Whence note, this Apoſtle, or the reſt, did not, yea could not, with their then bodily eyes, behold him, as he was then riſen from the dead, he vailing his glory in condeſcention to their preſent ſtate.

Phil. 3. 21.

1 John 3. 2.

A ſecond Heavenly, and Spiritual quality of the Saints glorified Bodies, is a ſwift and ſpeedy local motion propheſied of (as many interpret that place) in the Prophet *Iſay, They that wait upon the Lord, ſhall renew their ſtrength, they ſhall mount up with Wings as Eagles, they ſhall run, and not be weary, and they ſhall walk and not faint.* Which I cannot better manifeſt to our weak apprehenſions, than by comparing it to a flaſh of lightning; which in an inſtant, paſſeth from the Eaſt, to Weſt, and from one Port of the vaſt Canopy of Heaven, to the other. This quality, alſo, was manifeſted to be in our Saviours glorified Body upon Earth, (like to which we ſhall be raiſed) by his ſwift paſſage from *Jeruſalem*, (being many ſcore miles) to a Mountain in *Galilee*; when he was ſeen of five hundred Brethren at once. And from *Jeruſalem* to the Sea of *Tiberius*, when he did eat with *Peter* and the reſt, after the great draught of Fiſhes. And from thence to *Jeruſalem* again, at his Aſcention from Mount *Olivet*; And which is alſo moſt demonſtrable, by his diſcent from Heaven to the Aire, when he ſpoke to, and was ſeen of *Paul* in the way to *Damaſcus*; which, without doubt, was a perſonal, not

Iſaiah 40. 31.

1 Cor. 15. 5, 6, 7, 8.

John 21. 1.

Acts 1. 9, 12.

Acts 9. 5.

a visional appearance; since the Apostle adds, that to his other personal appearances, saying, last of all, he was seen of me; which had not it been real, had been but a slender proof of our Saviours Resurrection. To which end, he there vouches it. As our Souls are now like the Angels, yea, Angels in the Flesh, so then, our Bodies, as to this Spiritual quality, shall be raised, like our Souls. That so their future union may be lasting, and compleat, and this Marriage may continue, and be indissolveable. In which respect the Apostle saith, they shall be raised not only spiritual, but heavenly bodies, as fitted to dwell in that place; which for the matter Philosophers call a Quint-essence, far more refined, than any, or all the four Elements; and which the Scripture calls the Heaven of Heavens, and the Inheritance of the Saints in light.

1 Cor. 15. 8.

Mat. 22. 30.

1 Cor. 15. 50.

2 Cor. 12. 2.

Psal. 68. 33.

Col. 1. 12.

Soliloquium.

O my Soul, shall thy Body at that great change, and resurrection of the just, be raised, heavenly, and spiritual, like the body of our Lord, be pure as the Essence, of Angels, as speedy, and quick, as to motion, as the lightning, and fitted to inhabit Heaven? Have a high value, and esteem of it, and make not this Vessel of honour, by sinning, a Vessel of dishonour, the Members of Christ, the Members of a Harlot; the Image of God and Christ, the Image of Sathan; the Temple of the Holy Ghost, a Stie, yea, a Hell of unclean lusts. But labour as much to be like Christ in holiness, and righteousness, as thou hopest, and desirest, to be like him, in glory. Let thy Members be spiritualized, and heavenized, and made Members of holiness unto righteousness. And let thy conversation be in Heaven, where thy habitation shall be. For our life is hid in Christ with God; and when he appeares, we shall appear also with him in glory, and be ever with the Lord.

Col. 3. 3, 4.

1 Thes. 4. 17.

Ejaculation.

O omnipotent God, and gracious Father, in my Lord and Saviour Jesus Christ; who in the beginning, madest Man after thy own Image, in holiness, and in righteousness of body, and soul, as having from everlasting decreed, that thy only begotten Son, the Eternal Word, should be made Flesh, and become Man; And therefore thou saidest, let us make Man in our Image, after our like-

John 1. 14.

likeneſs; (for to thee all things paſt and future, are as in their preſent being;) in thy great goodneſs, pitty, and with infinite compaſſions, behold what a ſad, and miſerable change, Sathan, and Sin, have made in thy Image, and Creature. *Thou haſt made Man upright, but they have ſought out many inventions. Yea, every imagination of the thoughts of Mans heart, are only evil continually. Their hearts are deceitfull above all things, and deſperately wicked, who can know them?* Their bodies are become ſo like Sathan, that they may well be called Devils incarnate. Their Heads *imagine miſchief* continually; their Eyes are altogether ſet upon vanity; their Eares are ſoon ſet open to let in all verbal uncleanneſs; their Smell is fum'd with pride; their Pallates are fur'd with gluttony, and exceſs; and their touch is the pander of luſt, and laſciviouſneſs; their Mouths, Tongues, and Throats are open Sepulchres; their right hands are full of bribes, iniquity, and oppreſſion; and their Feet walk in the way of ſinners, and are ſwift in running to miſchief. In ſumme, the whole Body is a Cage of unclean luſts, and the wicked Inſtruments of all ungodlineſs, and unrighteouſneſs. O mercifull Creator, this is our ſinfull condition by nature. But thou haſt promiſed to change theſe vile bodies, and to make them glorious bodies, like the body of our Lord. O begin, I beſeech thee, this change, and new Creation, upon my body here; ſince they only that are ſanctified, and made new Creatures, ſhall be glorified; They only that are raiſed and have part in this firſt Reſurrection from ſin, ſhall be raiſed, and have part in the ſecond Reſurrection, to Glory. Let it appear that I am born again of Water, and the Spirit; and that Chriſt is already formed in me; and let all thoſe ſenſes and Members, which have been the Members of uncleanneſs, and to iniquity, unto iniquity, be now the Members, and Servants of righteouſnes, unto holineſs; ſo ſhall my glory begin here in holineſs, and righteouſneſs, and be compleated hereafter in the perfection of Glory, *Amen.*

Gen. 1. 26.

Eccleſ. 7. 29.

Gen. 6. 5.

Jer. 17. 9.

Pſal. 36. 4.

Pſal. 5. 9.

Prov. 6. 18.

Rev. 20. 6.

John 3. 5.

Gal. 4. 19.

Rom. 6. 19.

I proceed next to the ſecond excellency of our Bodies at the Reſurrection. *They ſhall ſhine as the brightneſs of*

Of the glory of our bodies.

Dan. 12. 3. *the Firmament, and as the Stars, for ever and ever.* Yea, our bleſſed Saviour far tranſcends theſe expreſſions of the Angel in *Daniel*, and ſaith, Mat. 13. 43. *The righteous ſhall ſhine forth as the Sun, in the Kingdome of their Father.* Yea, far higher, yet John 17. 22. *They ſhall partake of the Glory of God,* (which is far above all created Glory) he declaring, that *The glory God hath given him, he had given them.* All which is comprehended in the fore-recited Texts. Phil. 3. 21. *He ſhall make our vile Bodies like unto his glorious Body.* 1 John 3. 2. And that *when he ſhall appear, we ſhall be like him.* To this great truth, the Apoſtle *Paul* further beares witneſs, ſaying, Rom. 8. 17, 30. *Whom he juſtifies, them he alſo glorifies.* That thoſe that 2 Cor. 4. 17. *ſuffer with Chriſt, ſhall alſo be glorified together with him. And that our light affliction, which is but for a Moment, worketh for us, a far more exceeding and* Coloſ. 3. 4. *Eternal weight of Glory. That when Chriſt, who is our life, ſhall appear, then ſhall we alſo appear with Him in Glory.* Of this excelling, and bleſſed ſtate of the People of God, (in the darker times of the Church, under the Law) the Pſalmiſt gives teſtimony, ſaying, Pſal. 149. 5. *Let the Saints be joyfull in Glory.* And of himſelf in particular, Pſal. 73. 24. *Thou ſhalt guide me with thy counſel, and after receive me into Glory.* I ſhall conclude the proofs of this moſt comfortable encouraging, and raviſhing Doctrine, with the evidence of bleſſed 1 Peter 5. 4. *Peter, When the chief Shepward ſhall appear, ye ſhall receive a Crown of Glory, that fades not away.* The God of all grace hath called us into his Eternal Glory, by Jeſus Chriſt. Our bleſſed Saviour in his great love to us, and for our encouragement in his ſervice, hath not only from his own Mouth, and by his Spirit in the Mouths of his Miniſters, (as hath been ſhewed) verified this precious truth, and illuſtrated it, by ſenſible ſimilitudes; ſuch as the *Sun, Stars,* and *Firmament.* but became himſelf (even in his ſtate of humiliation) a Sign, Figure, and example of this glorious ſhining condition, and change of the Bodies of his Saints, at the Reſurrection, in that his wonderfull, and miraculous tranſfiguration, in the preſence of *Peter, James,* and *John,* Mat. 17. 2, 4. upon the Mount; when his Face did ſhine as the *Sun,* and his Rayment was white, as the *Light.* A ſight ſo raviſhing

viſhing, and delightfull, that it made *Peter*, although but a Spectator, to forget Wife, and Family, and to look upon this World, as a Dunghill, ſaying unto our Lord Jeſus; *Lord, it is good for us to be here, if thou wilt let us make here three Tabernacles, one for thee, and one for Moſes, and one for Elias.* Conſider then, was this glorious change in our Saviour ſo ſuperlatively delightfull to *Peter* to behold? What ſhall it be to us in the fruition? Certainly true is that Word of the Lord, *Eye hath not* 1 Cor. 2. 9. *ſeen, Ear hath not heard, neither hath it entred into the* Iſa. 64. 4. *heart of Man, the things which God hath prepared for them that love him.* Our Souls are now immund, or rather impriſoned with in a fleſhly Wall, or Jaile, of whited Earth, and like a poor Priſoner, hath only the liberty to peep, and look out at the Cinque-ports, or windows of the ſences. Neither is it, or can it now be ſeen, or truly known by our ſelves, or others. But then that Image of God, that Angel-like Spirit, that moſt rich and ineſtimable Jewel, purchaſed with the infinite precious blood Acts 20 28. of the Son of God, and valued by him to be more worth Mat. 16. 26. than the whole World, ſhall dwell, and be houſed in the body glorified, as in a ſhining, pure, and tranſparent Chryſtal Cabinet. And ſhall be ſeen, and known, by Saints, (our ſelves, and Angels) as to its forme, to its glorious operations, and perfect beauty. The reſplendent body, like a Concave Mathematical Glaſs, not deminiſhing, but magnifying, and adding to its excellent glory, and brightneſs. And moves according to its will, from place to place, like an Angel, with incredible ſwiftneſs. The Soul, acting with a more enlarged, and excellent advantage, as to all its faculties, and operations, by the ſubſerviency, union, and concomitancy of the Members, and ſenſes of our glorified bodies, than it could do without them. Of which in their due place (with Gods aſſiſtance) I ſhall treat more particularly.

Soliloquium. O my Soul, ſhall thy frail fleſhly body, be ſhining like the Stars, and the Firmament, in all its brightneſs; glorious like the Sun, yea, like the brighteſt Son of Righteouſneſs, and be repleniſht with the glory of God? Shall mal. 4. 2. it be thy radiant Garment, and ſuper-excelling Orna-

ment? Thy Chariot of Tryumph? Yea more, the completion of thy excellency, and Cœleſtial happineſs? O give it now its due honour, and inſlave it not to Sathan, and to ſinfull luſts. Thou ſhalt ſhortly be thine, and the Angels glorious companion. Debaſe it not ſo much, as to
Hab. 2. 6. put it to dig and delve in the Earth, like a blinde Mole. Nor to cloath it ſelf with thick Clay, nor to feed upon white, and yellow duſt, which is the Serpents Meat, and
Gen. 3. 14. curſe; which ſhall, within a ſhort ſpace of time, ſhine like the Stars and Sun in the Heavens.

Yea, ſuffer it not to be beſpotted, and defiled, with uncleanneſs. Nor to be joyned, or united to an Harlot;
1 Cor. 6. 16. which conjoyn'd with thee, ſhall be a perfect, and glori-
1 Cor. 6. 19. ous Image of God incarnate, and for ever the Spouſe of Chriſt, and the Habitation and Temple of God the Holy Ghoſt. What though as yet thou art in a ſtate of humiliation, aſcend thou with our Lord, into the Mount, into the high Mountain of Divine, and Heavenly Contemplation; being both in Body and Soul raiſed from above the vanities of this low, and evil World. Let thy converſe be with *Moſes* and *Elias*, the Law, and the Prophets; and by ſo doing, thou ſhalt be transformed, and transfigur'd, yea, thy face ſhall ſhine, and thou ſhalt be changed into the Image of God, from glory to glory, by the Spirit of the Lord.

Ejaculation. O Lord, my God, who art infinite in free grace, and mercy, in goodneſs, bounty, and liberality; and haſt abundantly manifeſted thy ſelf to be all this, to me (a poor and miſerable ſinner) in my Lord, and Saviour, Jeſus Chriſt; whom thou haſt ſent in my nature, to purchaſe for me, not only ſalvation, from everlaſting death; but ſuch a ſhining, and glorious ſtate, and condition, of Soul, and Body, with thee, unto Eternity: give me a gratefull heart, and an obedient life, which is the real thankfulneſs of thy Children. Yea, let the Meditation and application by faith, of this bleſſed and tranſcendent change, not only raviſh me in Spirit, as *Peter* was, at the ſight of the repreſentation thereof, at our Lords Tranſfiguration; but let me with holy *Paul*, follow after it,
Phil. 3. 12. that *I may apprehend that, for which, alſo I am apprehended*

hended of Christ Jesus, as counting my self not to have apprehended; and therefore through thy grace, *Let me forget, those things that are behind, and reach forth to the things that are before, pressing towards the mark, for the price of the high calling of God, in Christ Jesus.* Let me *so run, not as uncertainly; so fight, not as one that beateth the Aire, but keep under this my Body, and bring it into subjection, least by any meanes, when I have instructed others, I my self should be a cast away.* Gracious God in order to this glorious, and new life, grant me to walk in newness of life, that I being planted together with my Saviour, in the likeness of his Death, (as to sin) I may be also raised with, and by him, in the likeness of his Resurrection to Glory; and having these precious promises, let me through faith in them, be by thee enabled to *cleanse my self, from all filthiness of the flesh, and spirit, perfecting holiness in thy fear; for without holiness, none shall see thy Face.* O Lord, let my conversation be in Heaven, although my body be on earth. And since thy Word saith, *a Mans wisdome makes his Face to shine*, give me that true wisdome that is from above. And since thou hast, in infinite mercy, given me this blessed hope, that even my body shall shine, and be glorious, like the Stars, and Sun, after this life; give me grace in this life to be a burning, and shining light, with *John* the Baptist, and to be *harmless, and blameless, a Son of God without rebuke, in the midst of a crooked and perverse generation.* Amongst whom, let me shine as a Light in the World, that they seeing my good works, may glorify thee my Heavenly Father, *Amen.*

13.

Verse 14.

1 Cor. 9. 26.

27.

Rom. 6. 4, 5.

2 Cor. 7. 1.

Heb. 12. 14.
Phil. 3. 20.
Eccles. 8. 1.

Jam. 3. 17.

Joh. 5. 35.

Phil. 2. 15.

Matth. 5. 16.

I proceed now to the third Heavenly excellency of our Bodies glorified, after the Resurrection; *viz.* Their incorruptibility and immortality. In order to our more cleer understanding, of this so wonderfull a change, in which, as saith the Apostle, *This Corruptible, must put on Incorruption; and this mortal, must put on immortality*, I shall from the ground of right reason, and natural Philosophy, humbly offer these considerations: First, that the body of Man is compounded (although unequally) of the four Elements. And that at Death, which is

Of the incorruption and immortality of our glorified bodies.

1 Cor. 15. 53.

Eccles. 12. 7. the diſſolution of the Soul, and Body. The Spirit returns to him that gave it; and the Body returns to the four Elements, the firſt Principles of which it was compounded. This is illuſtrated, and proved from Scripture, Revel. 20. 13. which witneſſes, that at the Reſurrection, *The Sea gave up her Dead*; that is, that part of the ſubſtance of the Bodies that were in it; *and Death and Hell* (that is, the Earth, or Grave) *delivered up the Dead that were in them.* Further, this muſt be granted, as an undeniable maxime, that as none but God, our Almighty Creator, can make ſomething of nothing; ſo none but he can annihilate any Creature, or any Atom of a Creature, ſo as to make that ſomething nothing. If this be a certain truth, (as aſſuredly it is;) and that the Lord hath declared in his Word, that the ſame Bodies in which the Soul lived here upon Earth, ſhall again appear, and be raiſed at the Reſurrection, (as inſpired *Job* atteſts) Job 19. 25. 26, 27. *ſaying, I know that my Redeemer lives, and that I ſhall ſtand at the latter Day upon Earth, and though after my skin Worms deſtroy this Body, yet in my Fleſh, ſhall I ſee God. Whom I ſhall ſee, for my ſelf; and my Eyes ſhall behold, and not another, though my Reines be conſumed within me:* Then certainly, at, and after death, that part of our Bodies that is a part of the four Elements, from a Principle, ſympathy, law, and inſtinct of nature, (the compoſitum and ſtructure being diſſolved, and ſeparated) ſhall return to that Element, of which it is a part; where it ſhall be kept, and preſerved, by the all-governing Power, and providence of God, as in a Wombe, or Treaſury, untill its new birth, at the Reſurrection.

2 Peter 3. 13. In the next place, conſider, that when the Lord makes a new Heaven, and a new Earth, according to his promiſe; (which I humbly conceive) only extends to this Orbe of Earth, and Water, and to the Regions, and Elements of the Aire, and Fire; theſe two laſt, are moſt frequently in Scripture, called Heaven. That flaming and Ætherial Fire (not Elementary) in which the Lord Jeſus ſhall deſcend, and appear, with the ten thouſands of glorified Souls, and Angels, and which ſhall conſume

2 Gen. 7. 11. Gen. 8. 2. 19. 24. Job 1. 16. 2 Kings 1. 10.

all the wicked that are then in the World, and burn up their works; ſhall accordingly, as it is the nature, and true effect, and property of Fire, to purge and purify each of the four Elements, from all that droſs and corruptible quality, that hath intermixt, and cleaved unto them, by the righteous Judgment, and curſe of God for Mans ſin. Whence ſhall proceed that admirable change, as to their qualities, (although not of their ſubſtance) deſerving the name, in the Scripture promiſe, of a *new Heaven*, and of a *new Earth*; As it is moſt excellently ſet forth by Saint *Paul* in theſe words; *For the earneſt expectation of the Creature, wait for the manifeſtation of the Sons of God. For the Creature was made ſubject to vanity, not willingly, but by reaſon of him, who hath ſubjected the ſame in hope; Becauſe the Creature it ſelf alſo ſhall be delivered from the bondage of corruption, into the glorious liberty of the Children of God. For we know that the whole Creation groaneth, and travelleth in pain together, untill now.* The Elements then, are made like unto the Heavenly ſupream Orbes; pure, lucid, and incorruptible. Hence I infer, that theſe four Elements being thus wonderfully changed in their qualities, and made incorruptible; in which, reſpectively, the ſeveral parts, and ingredients of our Bodies are laid up, and reſerved, as being naturally a part of them; There muſt neceſſarily follow, the ſame and the like change, and alteration, in the matter and ſubſtance of our Bodies alſo. Whence it will follow, that although the firſt change, in the Elements, is ſupernatural, and wonderfull; that, in our Bodies will naturally follow, as an effect from that cauſe. Our great God, as in the firſt Creation, cauſed the production of all things, out of their firſt matter, as ſo many ſtreams from that Fountain; ſo in this new, and ſecond birth of things, he as a rational, and natural Agent, produceth this excellent change in the fore-mentioned qualities of our new-raiſed Bodies, to be a neceſſary, and certain effect, flowing from the change of the principles, out of which they are compounded. It being more than probable, that the Reſurrection of our Bodies, ſhall immediatly ſucceed, the making of the new Heaven, and

2 Theſ. 1. 8. Jude 14.

Rom. 8. 19, 20, 21, 22.

the new Earth, the Saints habitation; as it was in the first Creation; when the Lord made the Earth, and all the Creatures, first, before he made Man, the Lord, and Posſeſſor of it, and them.

Gen. 1. 26.

The premiſſes being granted; I thence conclude, that as Mortality, is a neceſſary effect, and conſequent, of corruption, ſo the immortality of the Body (to uſe the Apoſtles phraſe) is as neceſſary an effect, and conſequent, of incorruption. For that ſubſtance that can never more be corrupted, may truly be ſaid to be everlaſting, and according to the Apoſtles expreſſion, immortal: Death ſignifying, either in ſenſible, or vegitable Creatures, a putred and evil change, or alteration; as alſo a debaſing, diminiſhing, and deforming ſeparation; as being the curſe, and fruit of Sin, and abhorrent to nature.

Having hitherto diſcourſed of this marvellous change of our Bodies at the Reſurrection, and given ſome natural reaſons thereof, as a Philoſopher; I muſt now as a Chriſtian, aſcend higher, and prove this eminent change, to proceed alſo from a far higher and nobler cauſe, than meer nature; even from the ſpiritual, real, and myſtical union, of our Perſons, through faith, and the Eternal Spirit, as Members to our Head, the Lord Jeſus, who is God-Man, bleſſed for ever.

As ſince ſin, God hath enacted this to be one of the Statutes of Nature, *It is appointed to Men once to dye*; And by another Law of Nature, after Death, hath diſſolved this Microcoſme of Soul from Body; Every part of the body (as hath been ſhewed) returns to its proper Element: ſo by the Law of Chriſt, God-Man, the Eternal Word, that was made Flesh, it is decreed and affirmed, as an indubitable truth, *That he that believeth in him hath everlaſting life.* And *though he were dead, yet ſhall he live. Whoſoever liveth and believeth in him, ſhall never dye.* From hence it is moſt cleer, that in a ſpiritual ſence, the death of the Saints, is no death; they being ſo united by faith, that although the Soul be divided from the Body, and each Elementary part of the body, be divided from the other; yet neither Soul nor Body, or any grain, or part thereof, can be ſeparated from our

John 1. 14.

John 6. 47.

John 11. 25.

John 11. 26.

John 14. 6.

head

head the Lord Jeſus, in whom (who is eternal life) is our life. Though we are dead in a natural ſence, yet we live ſpiritually in and by his Spirit. In which ſence alſo the whole myſtical body of Chriſt, the univerſal Church, and every Member thereof, is ſaid to be *joyned to the Lord, and is one Spirit*; as being by the Holy Ghoſt (the ever-living God, that fills all things, the Spirit of the Father, and the Son) as by an unmeaſurable, and everlaſting Ligament, tyed, and united to the Lord Jeſus, our head. So that, like as it is ſaid of the Soul, That it is *tota, in toto, & tota in qualibet parte*: So it may be ſaid, that the for ever bleſſed Spirit of God the Father and the Son, in and by this ineffable union, and in dwelling, is wholly and ſpiritually, both before and after death, in our Souls, and in our Bodies, and in every part of them, although never ſo far (by reaſon of a natural death) ſeparated one from another. Here note, that although the Scripture declares, that in God all things live, move, and have their being, as he is their Creator, and Preſerver, and in whom, and by whom they act, and have their ſubſiſtance, yet the difference is very great, betwixt that life of the Creatures on Earth, and this life of the Saints, both as to the nature, and duration of it. That flowing from his Almighty power, and goodneſs, as a Creator; this from his Eternal love, as our Father in Chriſt; that life, being temporary; this life Eternal; as flowing from the higheſt Principle, our ſpiritual, and real union unto God in Chriſt. For the further clearing, and proof of which immortality, as well of our Bodies, as of our Souls, conſider the words of our bleſſed Saviour, *As the Father hath life in himſelf, ſo hath he given to the Son, to have life in himſelf. I am the way, the truth, and the life; becauſe I live, yee ſhall live alſo. Thou haſt given me power over all fleſh, that I ſhould give Eternal Life to as many as thou haſt given me. My Sheep hear my voice, and I give unto them Eternal Life.* To theſe let us for further teſtimony add the expreſſions of the Apoſtle *Paul*; *The life which I now live in the fleſh, I live by faith in the Son of God. Nevertheleſs I live, yet not I, but Chriſt liveth in me. Our life is hid with*

Coloſ. 3. 3.

1 Cor. 6. 17.

1 Cor. 12. 13.

Acts 17. 28.

John 5. 26.

John 14. 6, 19.

John 17. 2.

Joh. 10. 27, 28.

Gal. 2. 20.

Coloſ. 3. 3, 4. *with Chriſt in God. When Chriſt, which is our life, ſhall*
1 Cor. 15. 45, 46. *appear, then ſhall we appear with him in Glory. The firſt Man was made a living Soul, the laſt Adam was made a quickning Spirit. That was not firſt which is ſpirituall, but that which is natural, and afterward that which is*
1 Cor. 12. 13. *ſpiritual. By one Spirit we are Baptized into one Body, whether we be Jew, or Gentile, whether we be bond, or free, and have been all made to drink into one Spirit.*
1 Cor. 6. 17. *He that is joyned unto the Lord, is one Spirit.* By theſe bright Scripture-lights is evidently diſcovered, and manifeſted to us; that as the head in the natural body, contains the animal ſpirit, and conveyeth, and gives animation to all the Members of the Body; ſo the Lord Chriſt God-Man in one Perſon, is the head of his Spiritual, and myſtical Body, the Univerſal Church; and that from him alone, not only that ſpiritual life conſiſting in holineſs, and righteouſneſs; but alſo that eternal, and immortal life, in which, both in Soul, and Body, we ſhall live in him, and with him at the Reſurrection for ever, and for ever, is given and communicated into every Member of his body, the Church united to him, in this life, by a true faith, and by the animation and in-dwelling of the Holy Ghoſt; who is the life and ſpirit of God the Father, and of God the Son. Therefore in theſe, and other Scriptures, God the Father is ſometimes called our life; other-times, Chriſt and the Holy Ghoſt is ſaid to be our life; thereby evidencing, that this eternal life of the Saints, hath its *immediate* riſe, and Original from the Trinity in Unity, God bleſſed for ever. Not by participation of the Eſſence of the God-head, but by the real, and ſpiritual union, of their Perſons, as Members of Chriſts myſtical Body, unto the Perſon of Chriſt; through faith, and the inhabitation and vivification of the Holy Ghoſt. The firſt of which (*viz.* Faith) ſhall ceaſe, and be ſwallowed up (after death) in fruition. But the other ſhall continue to Eternity.

From what I have here offered, although in great weakneſs, (for who is ſufficient for theſe things?) I hope it is abundantly cleared, that the eternal life of the Saints, and the glorious incorruptability, and immortality of their

their Bodies, flowes from a far higher Principle, or cauſe, than from only meer nature, made new, refined, and incorruptable. And that though the Elements through their incorruptability, are become Eviternal, like the Superior Orbes; and are in a natural poſſibility (if God pleaſe) ſo to continue, without change, or alteration, Everlaſtingly; yet in all this, they fall far ſhort of the Eternal duration, of the glorified Souls and bodies of the Saints; which have not only a perpetuity, ariſing from the refined, and incorruptible nature, but an Eternity, flowing from the ſpiritual, real, and inſeparable union of their Perſons through faith, and the Holy Ghoſt, to the Perſon of the Lord Jeſus Chriſt God-man, as Members united to their Head. In which reſpect, beſides the declared poſitive, and unchangeable decree, and promiſes of God, (who cannot lye) as theſe Scriptures witneſs amongſt many others formerly mentioned, *viz. God ſo loved the World that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have eternal life. Who ſo eateth my Fleſh, and drinketh my Blood, hath eternal life, and I will raiſe him up at the laſt Day.* The Saints I ſay are placed and fixed in ſuch a bleſſed and certain ſtate and condition, as living ſpiritually in God, and God in them, as hath been proved, that it is as poſſible for God, who is Eternal Life, to periſh and dye, as for any of his Saints to dye or periſh, that live by and in his life; according to that unanſwerable Argument of our Lord and Saviour. *As the living Father hath ſent me, and I live by the Father, ſo he that eateth me, even he ſhall live by me; Becauſe I live, yee ſhall live alſo.* To conclude, I humbly conceive that this Eternal Life of the Saints, as to the reaſon and nature thereof, far tranſcends the Eternal Life of the glorious Angels, in that as far as is revealed in Scripture, their life was given them by an act of Gods goodneſs, will and power in their firſt Creation, and is preſerved, continued and confirmed, to the Elect Angels, by an act of his grace. And therefore, thoſe of them that kept not their firſt ſtate, are forever ſeparated from God, (who is life) and ſwallowed up into Eternal Death; whereas the life, even to the Saints,

Joh. 3. 16.

Joh. 6. 54.

Joh. 14. 19, 20.

Joh. 17. 22, 23.

John 6. 56.

John 6. 57.

John 14. 19.

Jude 6.

proceeding from Gods ſpiritual inhabitation, and communion, with them, is undeterminable, unchangeable, inſeparable; and is therefore Eternal.

Soliloquium. O my Soul, ſhall this thy impure, mortal body, immediately after the making of a new Heaven, and a new Earth; the refining of the four Elements, of which it was formed, and out of which it ſhall again be raiſed, and reaſſumed, appear at the Reſurrection of the juſt, as having its ſubſtance purified, and made incorruptible? Therefore according to the Scripture-phraſe, immortal, and everlaſting, like as are the bright and ſuperior Orbs? Yea, which is much more wonderfull; ſhall this incorruptability, everlaſtingneſs, and immortality of thy ſoul, and body, be unchangeable, and eternal, becauſe thy Perſon is ſpiritually, and really united, by the indwelling of the Holy Ghoſt, unto the Perſon of Chriſt thy Head, and unto God in Chriſt, who is Eternal Life? yea laſtly, doth this life excell and tranſcend, as in reſpect of the cauſe, and nature of it, the life and being of all other Creatures, even of the ever bleſſed Angels, as being built, not only as theirs is, upon the Baſis of Gods creating power, and goodneſs, which gives a beeing to all things, but is eſtabliſht upon his declared promiſe, and eternal truth; and hath its unalterable duration from our dwelling, and living in God, and he in us, and from 1 John 1. 3. that inſeparable fellowſhip, we have with the Father, and the Son, in the communion of the Holy Ghoſt?

O my Soul, are theſe things true? Have they been evidenſt to thee out of the Scripture of truth? O how oughteſt thou in all humility, and enlarged thankfulneſs, to proſtrate thy ſelf at the foot-ſtool of thy infinite, good, gracious, and mercifull God, and Father, in the Lord Jeſus Chriſt, admiring, and adoring him; Firſt, for the Revelation, and manifeſtation by his Word, and holy Spirit, of ſo high, raviſhing, and ſtupendious a myſtery, the wonder, and praiſe of glorified Saints, and Angels, Pſal. 42. 7. and the miracle of divine love. Next, let, (as the Prophet ſpeaks) one deep, call unto another, and from the ſight of the bottomleſs Pit of Hell, Death, and Sin (out of which eternal love in Chriſt, free grace, and infinite

mercy,

mercy, hath taken thee) Call upon, and bleſs God for this infinite depth of mercy. Yea, exalt and magnify the height and depth, the breadth and length of this love, which paſſeth knowledge. O my Soul, the mighty Angels leaving their firſt ſtate, as ambitiouſly ſeeking a greater, (as the learned conceive) were caſt down for their pride, and diſcontentedneſs, from the higheſt Heaven, into the deepeſt abyſs of Hell. And our firſt Parents, for the like ambition, and deſire of bettering their condition, were caſt out of Paradiſe. From which examples, I have reaſon to think, ſhould Man have had a thought, or deſign, of, or by himſelf, to be poſſeſt of ſo glorious a life, prerogative, ſtate, and condition, as our gracious God hath freely given us in Chriſt; It had been ſo high, and unwarrantable a ſin, and ambition, as would have juſtly deſerved as great a curſe and puniſhment. O from this experience of infinite love, (for God is love) pray inceſſantly in return thereof, not only to be enlarged, and raiſed to the higheſt, and greateſt love, and thankfulneſs, that a Creature can be made capable of; But that thou mayeſt hence-forth have no will, but his, (which ſhall be thy great wiſdome) in all things, ſubmitting all thou haſt, and thy whole Man, ſolely to his moſt gracious, and All-wiſe diſpoſe: whoſe free gifts, bounty, and unconceivable liberality, are not ſuch, as Creatures beſtow on their favourites; but ſuch as becomes the Majeſty and immenſneſs of a God, who gives to his Saints, benefits and bleſſings temporal, ſpiritual and eternal; not only above their prayers, hopes and expectations; but as the Apoſtle expreſſes, above what we can either *ask or think*.

Epheſ. 3. 18. Jude 6.

Gen. 3. 22, 23, 24.

1 John 4. 16.

Epheſ. 3. 20.

O my Soul, ſhall thy body be incorruptible and immortal? defile it not with luſt any more, neither let ſin abound, becauſe grace hath abounded. Since thou muſt know that thy incorruptability and immortality muſt in a true Scripture and ſpiritual ſence, begin in this life, although they are to be perfected in the next. Therefore our Saviour ſaith, *He that believeth on him hath everlaſting life*; And the Apoſtle affirmes, that we are *made to ſit together in Chriſt, in Heavenly places*. And Saint

Rom. 6. 1.

John 3. 36.

Epheſ. 2. 6.

John declares; 1 *John* 5.12. *That he that hath the Son hath life; and he that hath not the Son hath not life.*
Rom. 8. 10. And bleſſed *Paul* affirms, *If Chriſt be in us, the Body is dead, becauſe of ſin; but the ſpirit is life, beeauſe of righteouſneſs.*

1 Cor. 6. 19. Again, doſt thou live in Chriſt, and Chriſt in thee? Art thou even as to thy body, the Habitation and Temple of the Holy Ghoſt? and ſpiritually and inſeparably
Coloſ. 3. 3. united to God in Chriſt? and is thy life hid with God
Rom. 6. 14. in Chriſt? Dally no more with ſin; for there can be no communion betwixt light, and darkneſs. And know this, although thou canſt not dye eternally, yet thy backſliding
Cant. 5. 6. in wilfull, and preſumptuous ſinnings, may, through thy Spouſe his righteous with-drawing and deſertion, caſt thee into ſuch a ſwoon, and tranſe, that thy life, peace, and Heaven here, may as to thy feeling, be turned into enmity, death, yea, and to an Hell upon Earth. Give not that ſubtil deſtroyer, Sathan, occaſion, or advantage, by ſpiritual adulteries, and reiterated Rebellions, to ſue out a diverſe, in the Court of thy Conſcience, betwixt thy
John 13. 1. Spouſe and thee. For know this, that although, *Whom Chriſt loves, he loves to the end*; *And his gifts and calling are without Repentance*; and that though thy Huſ-
Rom. 11. 29. band hath *loved thee, with an everlaſting love*; yet ſuch
Jer. 31. 3. a ſuite, will be very troubleſome, and chargeable, and may coſt thy Spirit many and unexpreſſible ſighs, groans, and lamentations. And may, as it were, break thy bones,
Pſal. 51. 8. or make thy Body a very Sceleton, only fit for a Grave.
Pſal. 102. 3, 5. Laſtly, for as much as the Children of God were par-
Heb. 2. 14. takers of fleſh and blood: *Did the Son of God himſelf likewiſe take part of the ſame, that through Death, he*
15. *might deſtroy him that had the power of Death*, viz. *the Devil*; *to deliver them, who through fear of Death, were*
16. *all their life time ſubject unto bondage*; *And did not take on him the nature of Angels, but took on him the Seed of Abraham*; from which hypoſtatical union of the two natures, in one Perſon, and the union of thy Perſon, to his Perſon, by the Eternal Spirit, is given unto thee eternal life, in a far higher, and more excellent way, and manner, than to the Elect Angels? Did the Lord of Heaven

and

and Earth, the Heir of all things, not only marry himſelf to thy nature, but alſo unto thee? For, *I am married unto you, ſaith the Lord,* in the Prophet, and is the honourable Ordinance of Marriage, therefore called by the Apoſtle, *a great Myſtery,* becauſe even in *Eves* formation, and in its firſt Inſtitution, it was to be a Type, and lively Figure of this thy ſpiritual Marriage, and union to the ſecond *Adam?* Haſt thou through infinite mercy received aſſurance hereof, that thou art *thy Beloveds, and that thy Beloved is thine?* Is the Marriage Day, and Supper appointed, and declared? and in the interim, haſt thou an Eſpouſal contract, ſubſcribed to, by thy faith, and by his Spirit? O be exceeding watchfull, and careſull of offending ſuch a loving Spouſe, and glorious Bridegroom, by any ſinfull relapſes, and backſlidings, into any ſin, that may move him to jealouſie. For as jealouſie is the rage of a Man, ſo the anger and jealouſie of thy God, is ſaid to burn like Fire, againſt ſuch unfaithfull, and ſpiritual Adultereſſes.

Jer. 3. 14.

Eph. 5. 32.

Cant. 2. 16.

Rev. 19. 7, 9.

Prov. 6. 34.

Cant. 8. 4.

O, as thou tendereſt the love of thy God, and of thy Spouſe, and thy peace of Conſcience, and thy Heaven upon Earth, venture not to blot or blur ſo bleſſed an aſſurance, and evidence of thy Eternal happineſs, union and life in him, by ſin, or any preſumptuous iniquity, and rebellion. Nor to cruſt it over by cuſtomary ſinning, or delay of repentance. But by an holy, chaſt, and religious walking. Keep it ſo fair written and legible, that all other Saints, but principly thy ſelf, at all times, but eſpecially in the time of trouble, temptation, and hour of death, may read it. Then, though thy Eye-ſtrings are broken, the eye of thy faith ſhall behold it, and ſee thy Name written in Heaven, and in the Lambs Book of Life.

Rev. 21. 27.

O bleſſed Lord and Saviour Jeſus Chriſt, who art the Reſurrection, and the Life, and haſt declared in thy Word of Truth, that this my vile Body ſhall be raiſed, and made a Heavenly and ſpiritual Body, like to thine; give me to behold this wonderfull change, continually by faith, the eye of my Soul: then ſhall I not be abaſhed or diſmayed at the baldneſs and gray-headedneſs of old

Ejaculation.

John 11. 25.

1 Cor. 15. 44, 49.

age; at my hollow Eyes, wrinckled Cheeks, blindneſs, deafneſs; my toothleſs Gums, and pale countenance; nor at the Palſineſs, lameneſs and decrepitneſs of my Hands, Feet, and other Members; as looking upon this weak, diſeaſed, and aged Body, as upon an old and weather-beaten Tent. Knowing, that *If the Earthly Houſe of this my Tabernacle were diſſolved, I have a building of God, an Houſe not made with Hands, Eternal in the Heavens*; Groaning earneſtly, and deſiring (with the Apoſtle *Paul*) *to be cloathed upon, with my Houſe which is from Heaven*; with which, if I be cloathed, *I ſhall not be found naked*; That this *Mortality may be ſwallowed up of Life*. Let me not, O Lord, with the Worldling, who hath his *Portion only in this Life*, be troubled, at the Knell of every paſſing Bell, ſigh at every ſtriking of the Clock; nor be afraid, or unwilling to number my Days, or to caſt up the accompt of my years: but greatly rejoyce at the end of every hour, day, and year, as haſtning my approach to, and the enjoyment of Eternity. Being moſt willing to have my Body interred, that after a long time (like the matter of China Veſſels) it may be raiſed, and made lucid, tranſparent, and a *Veſſel of honour, fit to be made uſe of*, in the Palace of Heaven.

2 Cor. *chap.* 1.

Verſe 2.

Verſe 3.

Verſe 4.

Pſal. 17. 14.

2 Tim. 2. 21.

Shall my Body be *ſhining, and glorious like the Sun*? let it not, now O Lord be ſpotted with ſin, and changeable, and inconſtant in its motion, and converſation, like the Moon. Shall it be bright like the *Firmament, and Stars*? O Lord, let it be a fixt, and not a *falling Star*; nor *caſt down to the Earth by the Taile of the old Serpent the Devil*; neither let me be a Meteor, and ſeem to out-ſhine others in a Religious profeſſion, and in a ſhort time vaniſh, only leaving behind me an hypocritical, and peſtilential ſtench; like thoſe *wandering Stars, to whom is reſerved the blackneſs of darkneſs for ever*. O gracious, and mercifull Redeemer, ſhall this corruptible put on incorruptibility, and this mortal put on immortality? Let this ſupernatural change begin here, as it doth in all thy ſanctified ones; and let even my Body, as well as my Soul, be thy dwelling place, and the Temple of thy holy Spirit; in which, let no unclean luſt lurk, or wicked

Revel. 12. 4.

Jude 13.

1 Cor. 6. 16.

1 Cor. 6. 19.

Spirit

Spirit enter. Make me holineſs unto thee, (O Lord) and perfect holineſs, in thy fear. Give thy Angels charge over me, to keep me in all my ways. Let them bear me up in their hands, leſt I daſh my Foot againſt a Stone; cauſe me to tread upon the Lyon, and the Addar; the young Lyon, and the Dragon. Yea, let them, according to thy promiſe, be ſhortly trampled under my Feet. Let ſin dye in me, by vertue of thy Death, and let the life and immortality of holineſs ſpring up and flouriſh in me, by vertue of thy Reſurrection. Haſt thou O Lord ſtiled thy Church, thy *Dove, thy undefiled one?* And declared that ſhe is *fair, and that there is no ſpot in her?* And is that which is ſpoken of thy Church, applyable to every living Member thereof? O thou that art the Eternal truth, make good this thy Word unto thy poor Servant, thy Spouſe, although moſt unworthy to waſh the Feet of the Servants of my Lord. And ſince thou haſt promiſed that all things *ſhall become new*; And declared that thoſe that are in thee, are *new Creatures*; and haſt covenanted, to give me a *new Heart, and a new Spirit, and to take out my Heart of Stone, and to give me a Heart of Fleſh*; to pour clean Water upon me, and to make me clean; and haſt teſtified that thy blood doth cleanſe me from all ſin; and that by thy righteouſneſs alone I am juſtified.

Jer. 3. 3.
2 Cor. 7. 1.
Pſal. 91. 11. 12. 13.
Rom. 16. 20.
Cant. 6. 9.
Cant. 4. 7.
John 14. 6.
Revel. 21. 5.
2 Cor. 5. 17.
Ezek. 11. 19.
Ezek. 36. 25.
1 John 1. 7.

O let all theſe true and precious promiſes be fulfilled in me, and to me. So ſhall the incorruptibility of my Perſon, as in reſpect of ſin, uſher in, and aſſure me of the incorruptibility of my Soul, and Body, in glory. Let me dye daily with bleſſed *Paul*, as to all the evil luſts of the Fleſh, that I may not dye Eternally, but live everlaſtingly in glorified Fleſh. O Lord, who art the life, and my life, let my ſinfull mortality, even here, put on a ſpiritual, and heavenly immortality. For thou haſt proclaim'd it, whil'ſt thou wert upon Earth, *That the Day comes, yea now is, when the Dead ſhall hear the voice of the Son of God, and they that hear, ſhall live*, even to Eternity; For, *He that believeth in thee, hath (already) everlaſting life.* Let my union and communion with thee through faith, and the in-dwelling of thy holy Spirit,

Gal. 2. 16.
1 Cor. 15. 31.
John 14. 6.
John 5. 25.
John 5. 24.

Exod. 34. 20. Acts 6. 15. Eccles. 8. 1. Mar. 5. 16. Prov. 4. 18. Job 11. 14, 17. 1 Tim. 5. 6. Jude 12. Rom. 8. 13. Phil. 1. 23. Phil. 1. 21. Job 14. 14.

begin to make my Face to shine here, as did the Face of *Moses*, and thy Proto-Martyr *Stephen*; since thou hast declared, that a *Mans wisdome maketh his Face to shine*. Yea, we are said to *shine here also, in a holy conversation*, since thou commandest us, *To let our light shine before Men*. And hast held forth in thy Word, that the path of the just, is as the *shining light, that shineth more and more, unto the perfect Day*; and hast promised in thy Book: That if we let not wickedness dwell in our Tabernacles; our *Age shall be cleerer than the Noon-day, and we shall shine forth, and be as the Morning*. Lord although I now live in the Flesh, yet let me not, I humbly, and with importunity beseech thee, live unto, or after the Flesh; since such are said to be *dead, while they live; yea, twice dead, and pluckt up by the Roots*. And thou hast justly threatned, that those that *live after the Flesh shall dye*, and that Eternally; But they that *live in, and after the Spirit, shall live, and that for ever and ever*. But since after this life, there shall be no Devil to tempt, no World to allure, or persecute; nor Sin to intice, or corrupt: Let me with mortified *Paul*, desire to *depart, and to be with thee, which is far better*. Yea, since *to live is Christ, and to dye is gain*; Let me with perfect *Job*, all the Dayes of this my appointed time, humbly, patiently, and believingly wait, until my glorious change come, *Amen*.

Of the senses glorified.

John 1. 4. 9.

Having exercised my faith, and contemplation, upon this ravishing, and pleasing subject, the glorification of the Bodies, and Members of the Saints, in general, and in the Gross; I shall now lastly proceed, beseeching the assistance of his most Holy Spirit, who is my light, the light of Men, and he who alone enlighteneth every one that cometh into the World, to speak particularly, though with much brevity, of the glorification of the Five Sences. I shall go so far, as I shall receive light from the Scriptures, and right reason; taking that sober, and lawfull liberty, (that is granted to all those that have meditated upon the like subjects; where some things are more obscure than others, and not so clearly, and fully held forth in Gods Word) humbly to offer, what probably

bably and rationally (although not positively) may be the truth, as not repugnant to Scripture, right reason, or the Analogie of Faith. As an Introduction and subſtraction to what followes, I ſhall premiſe; Firſt, according to Scripture, as hath been ſhewed, *Job* chap. 19. 25. That the *ſame Bodies ſhall be raiſed, that the Saints lived in here upon Earth; as to their ſubſtance.* If ſo, then the ſame parts, members, and ſenſes, ſhall then be raiſed, and have a being alſo, of which the Body conſiſts, and without which the Body is imperfect, and incompleat, and cannot be truly ſaid to be the ſame Body. Secondly, that if neceſſarily, and certainly, they ſhall then have an exiſtence in the Body, then without doubt, they muſt be for ſome moſt noble uſe, and end. For this is both a Scriptural and Natural Maxime; That *God, and Nature, made nothing in vain.* Yea, the Scripture is cleer, and expreſs, as to the glorious employment of ſome of them, in this Heavenly life; as of our *Eyes*, and *Eares*, as ſhall be ſhewed hereafter. What reaſon then is there that we ſhould exclude the exerciſe of the other? Thirdly, it is cleer and manifeſt, that the glorified Soul, when again united to the glorified Body, ſhall not then act ſingly, and by it ſelf, but organically, as now it doth, in, and with the Body, as having its ſeat and operation, as to the underſtanding, will, and memorative faculties, in the head, and brain; and as to the concupiſcential appetite, and affections in the heart; and as to its external Inſtrument of expreſſion, and manifeſting it ſelf, and mind, to God, Men, and Angels, in praiſes, or otherwiſe, it ſhall be with the Tongue, as is proved by the diſcourſe betwixt our Saviour, and *Moſes*, and *Elias*; and from many places in the *Revelations*, and other Scriptures. So alſo the Soul, ſhall make uſe of the Feet to walk with, although the whole Body, as hath been ſhewed, like the Wheels in *Ezekiel's* Viſion, ſhall ſwiftly deſcend, or aſcend, according to the will, and motion of the Spirit, or Soul within them. I ſay then, its now moſt truly, as properly ſaid, that not the Body, but our Souls in our Bodies, ſee, hear, taſt, feel, and ſmell. Can it be rationally believed, that the body that ſhall be raiſed in perfection, ſhall be de-

Job. 19. 25, 26, 27.

Math. 17. 3.
Acts 1. 3.
Acts 9. 4.
Revel. 4. 10. 5. 11.
Ezek. 1. 20.

prived of either the being, or uſe of any one of its ſenſes? that the Soul ſhould, in reſpect of the want of them, be leſs perfect in glory, than it was in its ſtate of miſery? yea, be deprived of thoſe actings or ſenſes by its re-union, to the body, which it made uſe of in glory, before its re-entry into the body? Angels, and therefore Souls, after their manner, have their ſeeing, hearing, feeling, ſmelling, and taſting, when they took bodies, and eat with *Abraham*. Which ſenſes they make uſe of at other times alſo, (for ought we know, or are taught in Gods Word to the contrary; The Scripture-alluſion, when it calls the *Iſraelites* Manna, *Angels food*, making more for it, than againſt it; as alſo when it ſaith, that ſome things, (as wiſe Obſervers know) yea many things on Earth, are figures and patterns of things above in the Heavens) from all which, I conclude, that ſhould not the Soul, re-united to the body, have organically the uſe of all the ſenſes, it would be in that reſpect, not ſo perfect in the glorified body, as when it was in the corruptible body; and ſtreightned and deprived of ſo much of its freedome, excellency, and activity, as it had, and doth without doubt exerciſe, as to moſt of the ſenſes in the ſtate of Glory, before its re-union. Fourthly, if at the Reſurrection of the juſt, the glorified Saints ſhall then enter into the joy of their Lord, and into their firſt degree of Glory, and ſhall Raign as Kings and Prieſts, with our Lord Jeſus Chriſt, perſonally, upon the renewed Earth, which he will then create, according to his promiſe: And if it be more than probable, that the old furniture being all conſumed, the face, and ſuperficies of the Earth, and Rivers (for there ſhall be no Sea) ſhall be beautified, and adorned anew, with ſuch ſeveral kinds, of vegetative, and ſenſitive Creatures, as ſhall be for the delight, and benefit of the glorified Saints; All which Creatures ſhall be new made, and produced, as they were in the firſt Creation, out of the ſeveral refined, and incorruptible Elements; that ſo they may have a poſſibility, if God pleaſe, like them, to be everlaſting; and *be delivered from the curſe, vanity, and bondage of Corruption* (that the firſt *Adams* ſin had, though unwillingly ſubjected

Gen. 18. 8.

Pſal. 78. 25.

Heb. 9. 23.

Math. 25. 21.

Rev. 5. 10.

Rev. 20. 4.

2 Pet. 3. 13.

Rev. 21. 1.

Rom. 8. 20, 21, 22.

jected them to) *into the glorious liberty of the Children of God*, by the ſecond *Adam*, the Lord Jeſus Chriſt, the reſtorer of all things, loſt by the firſt, unto their primitive, though far better condition: And if ſo; ſhall the great glory, goodneſs, wiſdome, and other excellencies of Chriſt declared, and held forth, in the ſweet-ſmelling Aire, and in the odoriferous, and moſt rare perfumes, breathed forth (as being an Elixa compared with what they were) from Spice, and fruit-bearing Trees, Plants, and Flowers, be clouded, and as it were loſt, for want of the ſenſe of ſmelling, to conveigh them to the underſtanding, that ſo it, and the whole Man, may therefore, and in theſe his wondrous works, praiſe, adore, admire, and worſhip God? eſpecially, ſince at this time, this ſo greatly heightned, and meliorated Book of Nature ſhall be a glorious, if not (the Scriptures being now fulfilled) the only Book of God. Again, ſhall the *new Wine* ſpoken of by our bleſſed Saviour, in the Kingdome of God, and the promiſe of *eating and drinking with him at his Table in his Kingdome*; The *Tree of Life*, the ſweet Springs, Chryſtal Rivers, and *Waters of Life*, or *living Waters*, (for ſo Springs are called) ſpoken of and alluded to, in the 22. of the *Revelations*, and in many other Scriptures (wherein I exclude not high and myſterious Allegories alſo to be held forth;) I ſay, ſhall theſe be in vain, and ſignify nothing? Shall alſo all thoſe moſt melliſluous Roots, Fruits, and Plants, that in this bleſſed, and new-birth of things, ſhall be delivered from corruption; and therefore ſhall not as now they do, defile the body, and turn into putrifaction, nor leave, after all the Concoctions of Nature, a remainder of ſtinking dregs, which ſince Sin, Nature, by an inſtinct of ſelf-preſervation is forced to expulſe and exonerate it ſelf off; ſhall they I ſay want this pleaſing and diſtinguiſhing ſenſe of taſting, to glorify all the attributes and wonderfull name of God, in the uſe, benefit and enjoyment of them? If the delight and uſe of this, and all other of the ſenſes now, is not only lawfull, but commanded; and the Saints may, and do greatly glorify God in the fruition of them; And theſe deligh; are only in a Scripture-ſence become

Mark 14. 25.

Luke 22. 30.
Rev. 22. 1, 2.

ſinfull, and ſenſual, to the wicked, whoſe ſin, and mixture of corruption, adulterates, defiles, and turns the uſe and exerciſe of the ſenſes, upon their ſeveral objects, or ſubjects into ſin; ſhall they not be much more uſefull, and neceſſary to the Saints glorified, in their ſinleſs condition; when the whole Soul, Body, Members, and Senſes, ſhall all co-operate in their ſeveral functions and offices, to Gods great glory, and their own? Further, it is not improbable, that although the Root, Fountain, Confirmation, and Eternity of the Saints life, flowes primarily, from their ſpiritual union and communion with God in Chriſt; yet as a medium, or a ſecondary, and natural means (for our God is *Natura Naturans*) this way as it was, and ſhould have been made uſe of in Paradiſe, may be ſtill continued to nouriſh, delight, and be ſubſervient (as the Rain is to the Plants, although the Earth is their great Mother) to Eternal Life in the Saints. And ſuch no doubt, was the Tree of Life (not excluding it to be of a Sacramental nature alſo) to our firſt Parents, before their Fall. All which is evident, from the reaſon God gives, of their ſpeedy excluſion, from their continuance, or return into Paradiſe to eat thereof, *Leſt they ſhould eat thereof, and live for ever.* Now that Paradiſe was a Figure, and Pattern, none I conceive will deny this of the Saints, unto which the Lord Jeſus was ſent to reſtore us. Although this is much better and higher, as to the degrees of our happineſs, and condition; by how much the ſecond *Adam*, and publick head of the Saints, is much higher, and more excellent than the firſt *Adam*, or common Head, and Root of Man-kind. Fifthly, if no uſe of the ſenſe of guſt, or taſting; or that in this our glorified ſtate, in the new Heaven, and the new Earth; there ſhall be no eating, or drinking; For I preſume not to give here any judgment, as to the exerciſe of theſe two ſenſes of taſting, and ſmelling, in the higheſt degree of the Saints Glory, in the Heaven of Heavens, when the Mediatory Kingdome of Chriſt, ſhall have an end, and ſhall be delivered up to God the Father, that God may be All in All, I having much leſs light from Scripture, or reaſon, probably to know, or gueſs what ſhall be the exerciſe

Geneſ. 1. 29.

Gen. 3. 22, 24.

1 Cor. 15. 24, 28.

ercise and object of these senses in those super-excelling, and glorious Regions, than in this new Earth, which is to be renewed and restored to us, by our Lord Jesus the second *Adam:* I say, if the Saints glorified shall not eat, nor drink in that new Heaven and Earth, what shall become of, or what use shall be made of most of the internal Members, or parts of the Body? Of which, as to their most excellent frame, great number, and use, skilfull Anatomists, have written large Volumes, to the glory of the wisdome, power, and work of God, in them. Shall the glorified Bodies be like an empty Trunck, void of a stomack, liver, guts, bowels, bladder, and the rest? If so, as it is contrary to the Scripture, which saith, *The same Bodies shall be raised*; which includes all the internal, as well as the external parts of the Body; so what use shall be made of these, of the Teeth, and the rest; if there be no eating, or drinking, nor employment of them, as a natural and secondary means, still ordained of God, for the nourishment and continuation of a healthfull and equal temperament, called by Philosophers *Temperamentum ad pondus æquale*, and as for the everlasting Well-being of the Body? Sixthly, It is a Maxime in nature, and made good by experience, that all animate and compounded Creatures on Earth, are nourished and preserved in their being, by feeding upon such things as are compounded of the like Elements, of the which they partake. And is it not more than probable, that the Saints glorified bodies, the time they continue on the renewed Earth, shall as by a natural and middle way, be delighted, nourisht, preserved and continued, as to their Bodies, by drinking the simple and refined Water, and juices of the Vine, and other the then incorruptible fruits (as before in Paradise?) And by eating the super-excelling fruits, Plants, and Roots (the subject of our Fathers nourishment before *Noah's* Flood) being a mixture and composition, even of the same repurged matter and Elements of which our new-raised and glorified bodies consist, may therefore both in reason and nature, (God according to his former Method, so ordaining it) be most proper and subservient to the end afore-mentioned? Which end be-

Gen. *verse* 29. *compared with* Gen. 9. & 3.

ing finiſht, theſe compounded ſubſtances being in the body, as in a limbeck ſeparated, may by inſenſible tranſpiration, or otherways, revert each part of them again, to its proper Element, and by a circulation (as now) without annihilation, continue and preſerve the being of the whole new Heaven, and new Earth, without the leaſt diminution. But it may be objected, that our bleſſed Saviour declares, in his anſwer to the *Sadduces*, that the glorified Saints, ſhall at the Reſurrection, be as, and equal to the Angels; but the Angels neither eat nor drink. To which objection, I give this double anſwer, that firſt, he ſaith not we ſhall be like, but as, and equal to the Angel: And beſides, it is unknown to us, (as I ſaid before) how their life and being is continued and preſerved. We know they live, and believe they ſhall live ever, and that they are ſpiritual ſubſtances; but what their formes are, whether they can be circumſcrib'd, as our Bodies are, or only defined to be in ſuch or ſuch a place, this is diſcourſed of, but not aſcertained. The curious learned, yea, ſome poſſibly too curious, have in their writings affirmed, that they have converſed, ſeen, and ſpoken with Angels. That they have bodies, although ſo ſpiritual, and like the light, that they cannot be ſeen, but when they pleaſe themſelves; and that they have a nouriſhment, conducing to their being, of an etherial nature, connatural and agreeable to their ſpiritual ſubſtances. From all which, I infer, that unleſs our Saviours expreſſion, that we ſhall be like the Angels; or any other Scripture, had excluded the Angels from eating, or drinking, or receiving any nouriſhment, by which in their manner their ſubſtances are refreſhed and continued, (for nothing but God ſubſiſts of it ſelf, and from its ſelf) the Angels may be nouriſhed as aforeſaid. And as for ſeeing, hearing, and touching, the Scripture teſtifie the Angels exerciſe them all; although in a more excellent manner than we do. That expreſſion of our Saviour [*we ſhall be like the Angels*] excludes not, nor proves any thing againſt the eating, or drinking of the glorified Saints, during their abode in the new Heaven, and the new Earth. My ſecond anſwer is, that this ſpeech

Math. 22. 30.
Luke 20. 36.

of

of our bleſſed Lord, is a proper, full, and poſitive anſwer, to the queſtion of the *Sadduces, whoſe Wife ſhould the Woman be that had ſeven Husbands, at the Reſurrection?* That ſince the Saints then ſhall neither marry, nor be given in marriage, but ſhall in that reſpect be like the Angels, that their invincible Argument (as they conceived it) was void, and proved nothing, againſt the Doctrine of the Reſurrection. Therefore it is to be limited, and reſtrained, and not to be extended, as to exclude the eating, and drinking of the glorified Saints: which was not at all in the queſtion. For if ſo, it may be brought as well to prove, that they ſhall in all things elſe be like the Angels: which I humbly conceive, no Man will, or hath aſſerted; ſince, in many things (were it proper to be treated of upon this ſubject) I could ſhew a manifold difference betwixt the Angels, and the glorified Saints. This being ſufficient, and a clear and full anſwer to that objection, I ſhall now proceed to ſpeak more particularly, although very ſuccinctly, as having in the ſix foregoing reaſons, or preliminaries, ſpoken more than I intended, and given ſufficient ſatisfaction to my ſelf, and I hope to others, both from Scripture, and reaſon, as to this Subject.

Of the ſence of ſeeing glorified.

First, as to the ſight, or ſenſe of Seeing; the Eye, (although by Oculiſts, Naturaliſts, and Anatomiſts, it is now placed in the firſt rank of the bodies parts, or members, as a ſubject wherein the moſt excellent, and wonderfull wiſdome of God is greatly manifeſted, and that not only, as in reſpect of its curious fabrick, but admirable way, and manner of conveighing, and repreſenting objects, to the Soul, whether *Extra*, or *intra mittendo*, or by both, is not my work now to diſpute, or determine; yet then it ſhall, as to its optick uſe, and faculty, be much more wonderfully bettered, heighthned, and enlarged; and that, firſt, as to its objects. Now, the beſt Eye, cannot immediately behold the Sun ſhining in its brightneſs, any time, with fixedneſs, without twinckling, trouble, and danger of blindneſs; and as though it was aſham'd of its weakneſs, is preſently vailed with a tear. Now a *Daniel*, an *Ezekiel*, cannot look upon, or behold an Angel, with-

Ezek. 1. 28. Dan. 8. 17, 18.

Dan. 8. 9.

out aſtoniſhment, and falling to the ground upon their faces, as being not able to behold their created glory. But after the Reſurrection, we ſhall with theſe Eyes (as *Job* ſpeaks) not only behold the glorified Saints, that ſhine as the Sun, and are as ſo many millions of Suns; but the glorious Angels, and our Redeemer the Lord Jeſus Chriſt, the brighteſt *Sun of righteouſneſs*; and ſhall ſee God, as he is; yea, we ſhall ſee him face to face, and live. This is that everlaſting and glorious beatifical Viſion of Father, Son, and Holy Ghoſt, the for ever bleſſed Trinity in Unity, and Unity in Trinity, ſo much ſpoken of by the ancient Fathers; in which, as in a moſt bright cleer mirror, the Saints ſhall behold (their Eyes being herein aſſiſtants to their Souls) all things God is pleaſed to reveal, and ſo far as a created nature is capable of paſt, and preſent, and to come. As alſo the natures, virtues, and qualities of all the Creatures; not as now, by their effects, but in their cauſe, Idea, and truth: yea, the high, and deep things of God.

Malach. 4. 2. Revel. 22. 4.

1 Cor. 2. 10.

The ſecond excellency of this glorified ſenſe of ſight, as to its ſtrength, in reſpect of objects, that are far diſtant, is, That whereas now our Eyes, without the help of Perſpective-Glaſſes, cannot diſcern, or clearly diſtinguiſh, and inform us of the things upon Earth, ſome few miles off, and are much inferiour to Eagles, and Vultures; of whom Naturaliſts report, That when by high flying, they are ſo leſſened, as not to be diſcerned by our Eyes, yet they can behold a little quarry upon the ground, and their prey, although many miles diſtant from them: and that now, through the imbecility, and weakneſs of our ſight, in a clear day, we judge the skie to be of an azure colour; whereas truly, it hath no colour, but is only ſo repreſented; being only by a vaſter diſtance, and the intermediate Aire, enlightened by the Sun; and that diſtance, beyond the extent of our weak Eyes, upon the level of the Earth, ſeems to be dark or black: But hereafter at the Reſurrection, the Eye being the Inſtrument and Organ, through, and by which, the Soul beholds all things, ſhall be ſo ſtrengthened, that it ſhall thereby behold, things very far diſtant. Elſe it ſhould loſe by union with

with the body, that excellency of ſight, it had as a Spirit before it re-entred into the Body; It being clear, and evident that the Angels and Spirits excell all other living Creatures, as to the activity and extent of ſeeing; That evil ſpirit the Devil, being able to behold, and repreſent to our bleſſed Saviour, from the top of a high Mountain, all the Kingdomes of the World (that is of that Hemiſphere, and ſemi-circle of the Earth) and the glory of them (a moſt vaſt view and proſpect;) ſo alſo the Angel of God called unto *Hagar*, and afterwards to *Abraham*, out of Heaven.

Math. 4. 8.

Geneſ. 21. 17.

Geneſ. 22. 11.

A third admirable excellency of the Eye glorified, is the wonderfull life and beauty of it. Now, it is the chief Ornament, and grace of the Face, in Men, or Women; but then it ſhall ſuper-excell, what it is now, as much as the Eye of a living Man tranſcends the Eye of one that is dead. Which life, ſplendor, and beauty, doth not only proceed from the glorification of the Eye, as apart, and member of the glorified body, but from thoſe ſpirit-full and ſparkling rayes, ſent forth from the within glorious Souls: which like the Sun-beams ſhining through, and upon the pureſt Chryſtal; ſhall cauſe the Eye to ſhine with a moſt delightfull, and unexpreſſible radiancy and ſplendor; much like to that wonderfull and viſional appearance of our Head, and ſample, the Lord Jeſus, to Saint *John*, of whom it is written, That his *Eyes were as a Flame of Fire.*

Revel. 1. 14.

Soliloquium.

O my Soul, ſhall thy ſence of ſeeing, attain to ſuch a height of perfection, as to be able not only to behold glorified Saints, and Angels, but the much more reſplendent face of thy glorious Saviour, yea, of God himſelf; ſhall it be ſo greatly fortified, as to ſurveigh like the Angels, things remotely diſtant; ſhall thy eyes be ſo beautifull, and radiant, as to ſhine and ſparkle like the Stars of the firſt magnitude; O reſolve and endeavour by the aſſiſtance of Gods free grace, not to vaſſalage and debaſe them, by beholding Earthly vanities; much leſs to make uſe, and imploy them, as the Pandors of Sathan, and the Dung-ports of ſinfull luſts, and laſciviouſneſs; like the Men of this World, *Whoſe Eyes are full of Adultery,*

tery, and uncleanneſs. But let them, according to the end, for which they were created, be wholly employed, in beholding and admiring the glory of God, in his wonderfull works, held forth in the bright-ſhining Stars, and Planets, and in the ſplendor of the Moon, and Sun. Let them be alſo helpfull Inſtruments, to conveigh unto thee continual matter of praiſe, and admiration, as to the wiſdome of thy Creator, in the conſideration and meditation, not only as to the excellent, and univerſal frame of Heaven and Earth, but as to the great variety and beauty of each particular Creature; ſo ſhall this their Heavenly and holy exerciſe prepare thee and them for a greater meaſure of perfect Glory.

Ejaculation. O bleſſed Spouſe, and dear Saviour, who haſt ſaid to thy Church, and to each true Member thereof; *Behold, thou art fair my love, behold thou art fair, thou haſt Doves eyes*; as holding forth by that meek ſpleenleſs, and loyal Bird, the ſweetneſs, revengeleſneſs, and purity of thy Saints; Be graciouſly pleaſed, I beſeech thee, to *Create in me a clean heart, and renew a right ſpirit within me*, that my Eyes may be Dove-like, chaſt, and faithfull to thee, my ſpiritual husband; remembring thy Word, that *whoſoever looks upon a Woman, to luſt after her, hath committed Adultery with her already in his heart*; O give unto me therefore ſuch a meaſure of grace, as thou gaveſt to thy Servant *Job*, to make a *Covenant with my Eyes*, why then ſhould I think upon a Maid? Shall I in my Fleſh ſee God, whom I ſhall ſee for my ſelf, ſhall theſe mine Eyes behold thee my Redeemer, and not another? O make me now carefull and watchfull, not to defile them, with any vain, or impure objects; But ſince I cannot now immediately behold thee, let me mediatly contemplate, and view thee, and all thy excellencies, and attributes, in the Glaſs, and mirror of thy Creatures; for by thee all things were made; and without thee, was not any thing made, that was made, and by thee all things conſiſts. So ſhall my Eyes by this help, and perſpective of nature, look into Heaven, and be in a kind, and degree, glorified; and inable my mind to behold thee, ſo vaſtly diſtant from me. Yea, they ſhall be the

Cant. 1. 15.

Pſal. 51. 10.

Math. 5. 28.

Job 31. 1.

Job 19. 26, 27.

John 1. 3.

Coloſ. 1. 17.

two

two Wings of my Soul, and carry it with happy *Paul*, into the third Heaven, and behold thee there in thine unutterable, and inconceivable glory. Lord ſhall my Eyes at the Reſurrection, be ſo lovely, beautifull, and radiant, ſuffer them not now I pray thee, to be purblinded by unlawfull, or unſatiable luſt; nor to be put out by bribes, which make blind the Eyes of the wiſe; nor bleared, nor deformed by exceſs, or drunkenneſs. For, *Who hath redneſs of Eyes? They that tarry long at the Wine*; they that go to ſeek mixt Wine. Let them not be blood-ſhotten with malice, nor ſtormy with pride, and ambition, nor ſquinting after the things of this vain World; nor fiery with paſſion, and ſinfull anger; nor dull, and heavy, through ſloth, idleneſs, and an evil melancholy; nor winking through ſubtilty, and deceit. But let my Eyes, O Lord, be enlightened by thee, and be chaſt, and loving like the Dove. Yea, let me through Juſtice ſcatter away all evil with my Eyes, and ſhut them from ſeeing evil. Let my Eyes through faith, wait upon thee, even as the Eyes of Servants look unto the hand of their Maſters, and as the Eyes of a Maiden unto the hand of her Miſtris; yea, give me pure Eyes like thee, who canſt not behold iniquity; ſo ſhall not my Eyes betray my Soul, but watch over it; not poiſon it, but enliven it; be beautifull in thy Eyes, and in the Eyes of thy Saints, and ſhine here with holineſs and purity, hereafter in Glory, *Amen*.

2 Cor. 12. 2.

Deut. 16. 19.

Prov. 23. 29, 30.

Prov. 6. 13.

Ezra. 9. 8.

Prov. 26. 8.

Iſai. 33. 15.

Pſal. 123. 2.

Of the ſenſe of hearing glorified.

As the Eyes are the Eſpials, ſo the Eares are the Intelligencers of the Soul; by which it receives a general information of all things, and are very uſefull in this miſerable life, wherein ſin, ignorance, and all manner of troubles abound; for its reproof, inſtruction, and conſolation. But this is not only their uſe, together with that grace, and Ornament, they add to the Head, they being in the rank of the principal Members of the Body; For they are not only the common receipt of all vocal ſounds, and ſo of great profit, and emolument to the Soul; But they are the curious ports, inlets, and artifice of nature, to conveigh unto the Soul, all other ſounds; whether they be ſuch as are pleaſant, and muſical, for the delight thereof; or of ſuch noiſes as are of uſe to premoniſh, and

give warning; or of ſuch ſounds alſo, which are wonderfull, terrible, harſh, and unpleaſant, and ought to raiſe a holy fear, reverence, and admiration in the Soul; to wit of God, the cauſe and Creator of them: Such as are the out-cries, and skreeking of Creatures, rational, or unrational; the hideous bellowings, and terrible roarings of wilde Beaſts; the hiſſing of Serpents, the Cataracts of Waters, the raging of Seas; the bluſtering of Winds, and Tempeſts; and the Worlds aſtoniſhing and affrighting noiſe, of all kinds of Artillery, Earth-quakes, and Thunder; beſides many other ſounds of like nature. Having obſerved and declared the principal uſes and exerciſe of the ſenſe of Hearing in this life, I ſhall with the greater clearneſs hold forth, and diſtinguiſh of the much differing uſe, and far more excellent exerciſe thereof, after the Reſurrection in the glorified body, upon the renewed Earth. Now our ſight is far more quick, and extenſive, than our hearing, as is demonſtrable, in our beholding the flame of the Powder, and the flaſh of lightning, ſome time before we can hear the report of the Cannon, or the clap of Thunder, although the light in both is contemporary with the ſound. Now, we cannot hear the Voices and Hymns of Angels, by reaſon of their ſpiritualneſs, and the groſeneſs, and earthlineſs of our ſenſe; unleſs they in condeſcention to our weakneſs, as they did to the Shepwards, at the birth of our Saviour, imitate a humane voice; But then I humbly conceive, that ſenſe ſhall be ſo ſtrengthened, heightned, and ſpiritualiz'd, that it ſhall be as perfect, and quick, as the ſight; and by it we ſhall both hear, and underſtand the Angels heavenly Language; that we may joyn in one conſort with them, in the praiſing of God; And in holy Alleluja's, as the Apoſtle *John* ſeems to imply, in his Viſions; *I heard* (ſaith he) *as it were the voice of a great Multitude, and as the voice of many Waters, and as the voice of many Thunders, ſaying Alleluja, for the Lord God Omnipotent raigneth; And again, I heard the voice of many Angels round about the Throne, and the Beaſts, and the Elders, and the number of them was ten thouſand times ten thouſand, and thouſands of thouſands, ſaying with*

Luke 2. 13.

Revel. 19. 6.

Revel. 5. 11.

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a loud voice, worthy is the Lamb that was slain, to receive power, and riches, and wisdome, and strength, and honour, and glory, and blessing. The like conjunct praises and acclamations of glorified Saints, and Angels, we may read also in the *Revelations*, Chapter the 7. Verse the 9, 10, 11, 12. which for brevity sake I omit. Revel. 7.9,10, 11, 12.

Now, this sense administers terror, as well as pleasure, to the Soul, as hath been shewed by tremendous sounds. Yea *Adam*, after his fall, for fear, hid himself amongst the Trees of the Garden, when he heard the voice of God. And the Children of *Israel* said, let not God speak with us, lest we dye; and holy *Paul*, and *John* could not hear the voice of our Lord Jesus Christ without falling to the ground, and astonishment. But in the new Earth, (where there shall be no more curse) there shall be no sounds that are harsh, and affrighting, but such as shall be exceeding ravishing, and delightfull, and as Musick to the Soul; even such unspeakable words, as blessed *Paul* heard, when he was caught up into Paradise. Then shall we, being placed in glory, at the right hand of our righteous King, and Saviour, hear with boldness, and without fear, or astonishment, that most joyfull sentence, *Come yee blessed of my Father, inherit the Kingdome prepared for you, from the foundation of the World.* Then shall we hear that great voice of God, the Father, who sits upon the Throne, saying, *Behold I make all things new, the Tabernacle of God is with Men*, and he will dwell with them, and they shall be his People, and God himself shall be with them, and be their God. Then shall these words which are faithfull and true be fulfilled, *God shall wipe away all teares from their Eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain, for the former things are passed away; I am Alpha, and Omega, the beginning and the end; I will give unto him that is athirst, of the Fountain of the Water of Life freely; he that overcometh, shall inherit all things, and I will be his God, and he shall be my Son.* Exod. 20. 19. Acts 9. 4, 5. Revl 1. 17, 18. Revel. 21. 1. Revel. 22. 3. 2 Cor. 12. 4. Mat. 25. 34. Revel. 21. 3, 5. Rev. 21. 4. 6. 7.

To conclude, I shall not say any thing as to the Musick of the Sphears, as esteeming them to be only ground-

leſs dreams, and phantaſies of Heathens, and Philoſophers. I humbly conceive, that as far as the glorious Heavens and Angels tranſcend, and excells the new Earth, and the inhabitants thereof; ſo far ſhall the raviſhing, and muſical voices, and ſounds, in this glorified ſtate of the Saints, excell all the pleaſures and delights of this kind, in this our low and corruptible condition.

Soliloquium.

O my Soul, ſhall the ſenſe of Hearing in the next life, be as comprehenſive and perfect, in its kinde, as the ſenſe of Sight? Shall it be made capable, not only of Hearing, and that with underſtanding alſo, the Muſick of Heaven, the all-raviſhing Hymns, the melliſluous ſpeech and voices of Angels, the Language of Glory; as alſo to hear him, whoſe voice is as a Trumpet, and as the noiſe of many Waters; of him who is the Judge of Heaven and Earth, the King of Kings, the King of Saints, and the King of Nations; the Eternal Word, the Lord Jeſus Chriſt, God-Man, bleſſed for ever? Yea, ſhalt thou then O my Soul, by the aſſiſtance of this glorified ſenſe, hear, not as now the dreadfull, and killing, but the all-delighting, reviving, exalting, and tranſporting voice of the ever glorious Trinity, even of the Eternal God, Himſelf? O let not this ſo excellent, and uſefull a ſenſe, be deboiſt ſo much, as to be the Gate, or in-let of vain, and unprofitable diſcourſes; of wanton and laſcivious words; or of any kind of falſe, ſlanderous, or evil ſpeeches; all which are as ſo many Traytors to thee, and Enemies unto thy God, and Soveraign. Nor let thy Eares be ſurfeited, and exceſſively glutted, with any kind of earthly Muſick, or with the pleaſing ſounds, or voices of any of thy fellow-Creatures; which although lawfull, delightfull, and refreſhing to the natural and animal Spirits, as being neer a Kin to them, yet by the ſubtilty of Sathan, the World, and thy Fleſh, do frequently become ſnares, and an undiſcernable, flattering, and therefore the more dangerous Enemy, and means to pollute thee with ſin, or to introduce ſome kind of fleſhly luſt, or other. But begin (even now) O my Soul, to exerciſe every ſenſe, and member, upon ſuch objects, and in ſuch employments and actings, as come neereſt to thoſe of Angels, and glo-

rified

Rev. 1. 10, 15. Hebr. 12. 23. Rev. 19. 16. Revel. 15, 3. Jerem. 10. 7. John 1. 1.

rified Saints. This is, to make this Earth a Paradise, and to have, even whilst thou art in this World, (as the Apostle exhorts) thy conversation in Heaven. To this end, let thy delight be with holy *David*, in the converse of the excellent ones upon Earth, yea, watch dayly at the Gates of Wisdome, and wait at the Posts of her Doors; yea, with attention hang upon the Lips of her Teachers. Be much in the exercises of the Church Tryumphant, in praising God in the Assemblies of his Saints; in Psalms, and Hymns, and spiritual Songs, singing with grace, and making Melody in your heart. So shalt thou, O my Soul, by a sanctified, spiritual, and internal sense, hear frequently, even in this thy state of humiliation, the counsels, and instructions of blessed Angels, the voice of God, and of his holy Spirit, *viz.* thy Father, and Comforter behind thee, saying, *This is the way, walk thou in it*; And the loving expressions, and invitations of thy most sweet and gracious Spouse, and Saviour; who standing *behind the Wall* of thy Flesh, and *looking forth at the Windowes* of several Providences, and shewing *himself through the Latteſs* of thy intervening, and impeding weakness, and infirmity, will often speak unto thee, saying, *Arise up my love, my fair one, and come away*; For loe the *Winter is past*, of thy doubts, fears, sufferings, and temptations; The *rain* of thy teares, and mourning is over, and gone; The Flowers of my saving gifts, which evidence the Spring of my Grace, appears on the Earth, of thy renewed nature. The time of the *singing of Birds*; the earnest, and witness of my Spirit, and of thy conscience, assuring thee of my love, and salvation, is come; and the *voice of me the true Turtle*, is heard in the Land, even in thy Soul, my Habitation; The *Figg-Tree putteth forth her green Figges*, and the *Vines with the tender Grapes, give a good smell, viz.* thou art fruitfull in all holy, and good works; Now therefore arise my love, my fair one, and come away; and inherit the Kingdome prepared for thee before the Foundation of the World.

Prov. 8. 34.

Psal. 149. 1.

Ephes. 5. 19.

Isay 30. 21.

Cant. 2. 9.

Cant. 2. 10. 11, 12,

13.

Math. 25. 34.

Ejaculation.

O my gracious Lord, and Saviour, who when thou wert upon Earth, in the zeal of thy Spirit, cryed out un-

to thy Auditors, *He that hath Eares to hear, let him hear*; and didst declare and expound the Words of thy Prophet; That there should be many that hear, but understand not, intimating to us, thereby, that there is a spiritual, and internal sense of hearing, that many want that have the bodily sence, and Organ; O thou which openedst the heart of *Lidia*, as well as her Eares, when she gave attention to *Paul*'s preaching, and said to the deaf Man in the Gospel, *Ephtata*, and his Eares were opened; give me an understanding Eare, as well as thou hast given me an Ear of Flesh, that I may both hear, and understand, know, and obey thy will, declared unto me by the Ministers of thy Word. Yea, let my Eares be always open, to receive, entertain, and retain the holy instructions, consolations, reproofes, and encouragements of any of thy faithfull Servants, and my fellow members, and Brethren. But let them through thy grace be turned away, sealed up, and guarded against the Syrene Song of all Sin, and Sinners; And if by force, or surprise, oaths, cursing, lying, slandering, blasphemies, vain, lascivious, or any other evil speeches, enter, let my heart and Tongue, hate, scourge, and execute thy Law, upon *them*, by a zealous and holy reproof, (if the Speakers be not Dogs or Swine) giving them a pass, and sending them packing. O blessed Lord, let not the delightfull sounds of Musick, nor the natural, or artificial pleasing voices of any Creature, be thy rival, steal away in the least my time, or heart from thee. Nor let me with the Whore of *Babylon*, and her Imitators, carnally, legally, and only outwardly, give thee an unwarrantable, and un-Gospel-like Ear, and service, without my understanding, and without my heart. But give me to joyn with, and delight to hear the Musick of the lower Heaven, the Songs, Psalmes, and praisings of thee in the Congregations of the Saints. That being trained up to have a *Childs* place in this blessed Chore upon Earth, I may be fitted and preferred to have a *Man's* place, in the glorious Quire of Saints and Angels in Heaven. O Lord, let me I beseech thee, not only externally, but internally, hear thy voice, for it is sweet, that my Soul may be inwardly acquainted

with

math. 11. 15.
Ezek. 12. 2.
Acts 16. 14.
mark 7. 34.
Cant. 2. 14.
math. 7. 6.

with the Dialect of Heaven; ſo ſhall my Soul ſpeak and anſwer thee, in the ſame Angel-like Language, in mental, and Ejaculatory Prayers, and praiſes here, (a ſervice not only required, but moſt acceptable to thee) and with Ear, and Heart, hereafter, hear thee, and return unto thee in Soul, and Body, praiſes, and glorify thee Eternally in the Heavens, *Amen.*

Of the ſenſe of Taſting glorified.

Having in the ſix foregoing preliminaries, in all humility, declared my Opinion, anſwered the chief objections, and given the reaſon and ground thereof, both from Scripture, and the light of Nature; As alſo ſhewed the neceſſary, happy, and ſpiritual uſe and end of the Saints exerciſe, of all the *Five Senſes*; as tending much more to the glory of God, and the increaſe of their innocent, and ſpiritual delight, compleat happineſs and bleſſedneſs, both in Soul, and Body, in that their glorified ſtate: I ſhall not need to add much more, as concerning the ſenſe of Taſting, which undoubtedly ſhall, as well, as that of Seeing, and Hearing, be much meliorated, and heightned in this life of Glory: It being cleerly evident, and agreeable to right reaſon, that as the objects and ſubjects, upon which this Senſe ſhall be frequently exerciſed, (be they things potable, as Waters, Juices, and Liquors; or things edible, as Roots, Flowers, Plants, Hearbs, and Fruits) ſhall much excell, not only in their powers, vertues, and beauty, but alſo in their juice and reliſh, the choiceſt of that kind, now in being, as hath been formerly evinced, and illuſtrated, by reaſon of their new birth and incorruptible nature: ſo ſhall our ſenſes, and particularly this of the *Taſte*, be wonderfully enlarged and raiſed, and proportionably fitted, and enabled accurately, to diſtinguiſh and diſcern of the different, and innumerable excellencies, as to their taſte (by which, even now, a skilfull Naturaliſt can give a right judgment, as to their vertues) of ſuch a multitude of ſimples, and individuals, that ſo, by the exquiſitneſs of this ſenſe, our Souls and Bodies may not only be made the more happy and bleſſed, but delighted in the uſe of Gods good Creatures, as the medium and conveighance of nouriſhment, ordained of God (as formerly in Mans innocency) to be

uſefull, and ſubſervient, although not abſolutely neceſſary to our glorious and Eternal Life; (we having a far more virtual, and higher Root of Life, for our life is hid in Christ with God): And alſo that by the teſtimony of this ſenſe, both Soul and Body may be the more enlarged, and lifted up in the praiſes, admiration, and adoration of the wiſdome, power, mercy, and goodneſs of our God, the Creator, giver, and free reſtorer of ſuch manifold, and wonderfull bleſſings, in and by his Eternally begotten, and only beloved Son, our Head, and Spouſe, the Lord Jeſus Chriſt. As for the killing or eating of the Fleſh of any of the ſenſible Creatures, (I humbly conceive) and that upon good grounds, there ſhall not then be any ſuch uſe of them; they being now made incorruptible, and in their nature as everlaſting, as the Elements, out of which they are taken; and ſo ſhall continue, by vertue of this new Creation, ſo long as it pleaſeth God. The food of the Saints, in this new Earth, being only a lightning, and exonerating the fruit-bearing vegitives, that ſo they may be continually bringing forth new harveſts to the glory of their Creator, not a bringing in bondage, or unto deſtruction any of the Creatures, now delivered and admitted to enjoy the glorious liberty of the Children of God. This bleſſed ſtate being as it were Paradiſe revived, a new Creation, and reſtauration of all things, in this new Heaven, and new Earth, (by the obedience, merit, and righteouſneſs of our Lord Jeſus Chriſt, the ſecond *Adam*, although much more tranſcending) of what was loſt by the fall, ſin, and diſobedience of the firſt *Adam*. That laſt Paradiſe, being intended in the Eternal wiſdome, and decree of God (as I humbly conceive, and ſeems to me now to be clearly manifeſted) to be but the Type, ſhaddow, and figure of this; all things being made by, and for him, who is the Heir of all things, the Head, and Spouſe of his Church, the firſt-fruits of them that ſleep; the beginning, and the firſt-born from the dead, and the firſt-born of every Creature, and the beginning of the Creation of God. I ſhall now conclude this ſubject, with this monition to all true Chriſtians, not to ſuppoſe or dream here of the

Poets

Coloſ. 3. 3.

Rom. 8. 21.

John 1. 3.
Coloſ. 15. 16. 17. 18.
Heb. 1. 2.
1 Cor. 15. 23.
Revel. 3. 4.

Poets *Elyſian* Field, or of a *Turkiſh* Paradiſe, in this glorious ſtate; nor to be ſo ſinfully carnal, as to imagine that the ſinleſs Souls, and Bodies of the new raiſed, and glorified Saints, either ſhall, or can abuſe this Senſe, by any exceſs, and make it inſtrumental, as now, to ſenſuality, gluttony, and drunkenneſs; nor on the other extream, let no Chriſtian be ſo unbelievingly ſpiritual, as contrary to Scripture, (that affirms the ſame Bodies ſhall be raiſed) to deny what it aſſerts, as an object of our faith: nor ſo abſurd, and irrational, (as the Papiſts in their Doctrine of Tranſubſtantiation) to deny to our Bodies raiſed, the properties, parts, and ſenſes, of which a true Body ſubſiſts, thereby to deſtroy the true nature, and eſſence of the Body; all that are truly Saints, being practically and experimentally aſſured, that if in this life, wherein we are incompaſt about with a Body of Sin, and Death, this ſenſe, and the reſt, may be, and is ſpiritually made uſe of, by us, in the enjoyment of Gods good Creatures, to his great praiſe, and admiration; then, much more, will they be beneficial, and He, be honoured in them, by us, in that our ſinleſs condition, and life of Glory.

Soliloquium.

O my Soul, ſhall thy ſenſe of Taſting, be not only retained, but exceedingly perfected, greatly enlarged, and elevated, at thy Bodies Reſurrection, and glorious living with thy Head, the Lord Jeſus Chriſt, upon the renewed Earth? Shalt thou eat, and drink, as our Saviour did thrice after his Reſurrection, probably to ſhew, not only that his Body was truly raiſed, and that his ſtay upon Earth, was a figure, and pattern of his Saints firſt degree of Glory, here, after their Reſurrection, as his, was his firſt degree of glory, and exaltation, after his: but alſo, that they ſhould accidentally, and at pleaſure, as he did, although not out of a poſitive, and natural neceſſity, eat, drink, and make uſe of the Creatures? Shall thy body, not only have a kinde of ſecondary nouriſhment, (as our firſt Parents had in Paradiſe) conveighed unto it, with a far more exceeding, and extraordinary delight that they had, becauſe of the excelling tranſcendency of the ſubjects, and their much more ſanctified, and ſpiritualiz'd condition; But ſhall the Taſte alſo adminiſter to thee,

Luke 24. 30, 43. Joh. 21. 12, 13.

continually much delight and knowledge from the unexpreſſible ſweetneſs, and wonderfull variety of innumerable Vegitives, as to their admirable natures and qualities, to thy great content and raviſhment, and thy Creators glory? O do not therefore now vitiate, and pollute it, with gluttony, or drunkenneſs; nor make it a ſlaviſh Handmaid, to any fleſhly and inordinate appetite: Be wiſe, and guide thy heart in the way; be not amongſt Winebibers, amongſt riotous eaters of fleſh, for the drunkard and the glutton ſhall come to poverty. Who hath woe, who hath ſorrow, who hath contentions, who hath babling, who hath wounds without cauſe, who hath redneſs of the Eyes? They that tarry long at the Wine, they that go to ſeek mixt Wine. Look not thou upon the Wine when it is red, when it giveth its colour in the Cup, when it moveth it ſelf aright, at the laſt it biteth like a Serpent, and ſtingeth like an Adder; Thine Eyes ſhall behold ſtrange Women, and thy Heart ſhall utter perverſe things; yea, thou ſhalt be as he that lyeth down in the midſt of the Sea, or as he that lyeth upon the top of a Maſt; They have ſtriken me, ſhalt thou ſay, and I was not ſick; they have beaten me, and I felt it not; when I ſhall awake, I will ſeek it yet again. O my Soul, in that new life thou ſhalt only eat and drink (as the Apoſtle exhorts) to the glory of God, and more for pleaſure and delight (and that as to ſpiritual ends) than for neceſſity; but in this ſinfull life, if thou be given to appetite, put a Knife to thy throat, and watch over thy guſt, eating and drinking more for neceſſity, than for pleaſure, as one that eats to live, not lives to eat; not making (like thoſe wicked ones reproved by the Apoſtle *Paul*) thy Belly thy God; But like thy for ever glorious and bleſſed Saviour, at all ſeaſonable Feaſtings, do thou turn Water into Wine, that is, be a holy and Chriſtian Phyloſopher or Chymiſt, extracting Life and Spirits out of every thing, thou eateſt or drinkeſt, as taſting in the various guſts, ſweetneſs and vertues of the Creature, the ſuper-excelling ſweetneſs, wiſdome and goodneſs of thy God, the bountifull giver, and the wonderfull Creator; Do not with the Swiniſh and dropſical Drunkard, turn wine

Prov. 23. 19.
20,
21,
29,
30,
31,
32.
Prov. 23. 33,
34,
35,
Prov. 23. 2.
Phil. 3. 19.
John 2. 9.

Wine into Water; but in thy Non-age ſo train up this Childiſh ſenſe, in all holy temperance and ſobriety, that it may be prepared and fitted for its ſublimer exerciſe, in thy Man-hood of Glory.

O my Lord and Saviour, who art both our example, and our Law-giver, and therefore haſt commanded us not to labour for the Meat that periſheth, but for that Meat which endureth unto everlaſting life; and doth exhort, and precaution us, to take heed to our ſelves, that our hearts be not over-charged with ſurfeiting, and drunkenneſs, leſt that Day (either of Death, or Judgment) come upon us unawares; and haſt alſo declared, by thy Apoſtle, that Meats are for the Belly, and the Belly is for Meats, but God ſhall deſtroy them both; and therefore didſt exhort and teach us, how to purify, and ſpiritualize our fleſhly guſt, and appetite by faith; offering thy ſelf to be drunk and eaten by us, when thou ſaideſt, My Blood is Drink indeed, my Fleſh is Meat indeed; affording to us ſuch an excellent nouriſhment, that who ſo by faith ſpiritually eateth thy Fleſh, and drinketh thy Blood, ſhall not dye, but live to Eternity: Yea, further thou holdeſt forth to us, that thou art that Bread that cameſt down from Heaven, (of which the Manna in the Wilderneſs was but a Type) which whoſoever eateth (by faith) that is, by believing in thee, ſhall not dye, but live for ever; as alſo that thou art that Water of Life, of which whoſoever drinketh, ſhall thirſt no more: O Lord, I cry unto thee with the *Emauites*, Lord, ever give unto me to eat of this Bread, and to drink of this living Spring; then ſhall I be ſo fully ſatisfied, that I ſhall never hunger or thirſt more after any of the things of this World; The luſts of the Fleſh, the luſts of the Eyes, or the pride of life: yea Lord, I ſhall not only have enough for my ſelf, but ſuch plenty, as there-with to feaſt others alſo, as being enabled to ſay with thy beloved Apoſtle, That which was from the beginning, which we have heard, which we have ſeen with our Eyes, which we have looked upon, (yea that which we have taſted) and our hands have handled, of the Word of Life, declare we unto you, that yee may have fellowſhip with us,

Ejaculation.

John 6. 27.

Luke 21. 34.

1 Cor. 6. 16.

John 6. 54, 55.

John 6. 58.

John 4. 13, 14.

1 John 2. 16.

1 John 1. 1.

(and truly our fellowſhip is with the Father, and his Son, even with thee O Lord Jeſus Chriſt:) Lord give unto thy Servant an internal taſte, as well as thou haſt given me an external ſenſe; that I may with holy *David*, both taſte, and ſee, how good the Lord is; and binde the one Apprentice to the other, making it ſerviceable to my Soul, and unto thee; Then ſhall I enjoy a double reliſh, and ſweetneſs, in every drop of drink, and bit of meat, as being a love-token from thee, and an earneſt of Eternal Life, and nouriſhment in thee; ſo ſhall my Earthly Pallate, at no time injure, deceive, or pollute, my ſpiritual ſenſe; as *Noah's*, and *Lot's* did, by ignorance ſurpriſe, and the ſweetneſs of the Grape; but be kept in order, and in obedience; ſharpning, not blunting the edge of my Meditation, and Charity, as the full Meats of *Nabal* and *Dives* did; watering, and enlivening, not drowning my piety, and obedience, as it is probable, Wine, and ſtrong Drink did *Nabal* and *Abihu*. O Lord, it is true, that the Beaſts of the Field, partake, and have the uſe of this ſenſe, as well as Man; O that they might not one Day, ſhame, and riſe up in Judgment againſt the Epicuriſme of many Men! Doth nature moderate the Horſe, and the Oxen, as to their eating, and drinking? O let the addition of thy grace, ſo order and ſanctify my taſte and appetite, that in their ſweetneſs I may admire thy delectableneſs, mercy, wiſdome, and goodneſs; ſo ſhall this ſenſe begin my glory here, and be perfected in glory, hereafter, *Amen*.

Pſal. 34. 8.

Gen. 9. 20, 21. Gen. 19. 33.

1 Sam. 25. 36. Luke 16. 19.

Numb. 3. 4.

Of the ſenſe of Smelling glorified.

Whether odours, and ſweet ſmells, nouriſh, is a great queſtion amongſt the learned Naturaliſts; but that they do greatly preſerve, refreſh, and delight nature, is denyed by none; becauſe ſenſe and experience cannot be contradicted, or deceived. For my part, ſince it is moſt clear, and evident, that noxious, and poiſonous ſcents, vapours, and peſtilential Aire, (the effects of Comets, and Earthquakes) as alſo minerable, and ſulphurious breaths, and damps in Mines, and Cole-pits, and in the Caverns of the Hill *Veſuvius*, of Dragons, and Serpents, yea of long immured, and unaired Priſoners, have infected, ſuffocated, and ſuddenly killed Perſons, in the perfecteſt degree

gree of health: I conclude, that if venomous and malignant ſmells, and ſpirations, have demonſtrably, and undeniably, a ſecret and virulent Power, to deſtroy life and nature; Then aſſuredly, by the rule of contraries, and according to right reaſon, (not to ſpend time in the vouching of inſtances, as of that Maid that was preſerved in health, ſtrength, and life, many Moneths, (without taking any other nouriſhment) by the conſtant ſmelling of a Roſe; and in *Moſes*, *Eliahs*, and our Saviour, living 40. Days without any viſible Meat, or Drink; which although miraculous, becauſe extraordinary, and above the cuſtomary courſe of nature; yet not ſo totally miraculous, as to exclude Gods making uſe of the Aire, or ſome other inviſible means of nouriſhment, for the preſervation and comfort of their natures; ſuch, as I am aſſured was then partially, if not totally, their ſmelling, and in-breathing of the ſweet and wholſome Element of Aire: I ſay again, then aſſuredly, by the rule of contraries, and according to right reaſon, redolent, fragrant, cordial, and ſpiritual odours, ſcents, aires, and ſmells, do not only refreſh, and exhilerate, but fortifie, preſerve, and nouriſh our life, and beings; although ſubtilly, and inviſibly, as being thin, and airy, and therefore more agreeable, and ſuitable to feed, ſtrengthen and increaſe our natural, and animal Spirits, the innate life of our Bodies, and the medium, and conjugal Bonds, and Ligaments, with which our Souls, (whilſt theſe Spirits continue) are as it were bound and married, to our fleſh) as ſeeming to be in love with them, becauſe of their likeneſs, and of a ſpiritual nature, like it ſelf; This ſecret and myſterious acting of nature, and yet ſo neceſſary, as without the vehiculum of all ſcents, a ſweet aire, our bodily life, cannot long continue, I conceive, hath occaſioned theſe doubts, and diſputes, which I have the longer inſiſted upon, to manifeſt what a uſefull, and neceſſary Organ, this ſenſe of Smelling is, of life to the Body, as well as delight to the Soul, in this ſtate; and therefore rationally muſt continue, and have an exerciſe, and a Beeing in our glorified Bodies hereafter.

Exod. 34. 28. 1 King. 19. 8. Math. 4. 2.

From what hath been ſaid, of the ſenſe of Taſting,

and of this of Smelling, in order to our nouriſhment, and as a Medium ordained of God, as it was in Paradiſe, for the more delightfull, and neceſſary continuance of life; I infer, that it is probable, that this ſenſe of Smelling, ſhall not only continue, but have the ſame uſe, and exerciſe, although in a far more excellent way, and manner, after the Reſurrection of our Bodies, in Glory.

Secondly, I argue the probability thereof, from the many moſt excellent objects, and ſubjects of this ſenſe in the new Heaven, and new Earth; the bleſſed habitation of all the new-raiſed Saints; ſuch as the four refined, and then made incorruptible Elements, of Fire, Aire, Water, and Earth; together with the moſt odoriferous Plants, Herbs, Flowers, Fruits, and ſweet-ſmelling, and Spice-bearing Trees; the beautifull furniture, conſtant, and natural perfume of this new Creation, whoſe moſt excellent end, Gods wiſdome, and glory, and uſe, the Saints delight, health, and nouriſhment, would be loſt, and to little purpoſe, ſhould this ſenſe of Smelling not then have a beeing, and be exerciſed by us.

Exod. 37. 29. Pſal. 141. 2. Cant. 4. 12, 13, 14.

The Levitical and Ceremonial Oyntments, Perfumes, and Incenſe, commanded by God, to be made, uſed, and offered, under the Law, as principal Sacrifices, and as Figures of ſaving Grace, and Prayer, and Types of our bleſſed Saviours moſt pleaſing and acceptable Merits, and Mediation, ſhew, of what high eſteem, odours, ſpice, and perfumes, had then, even in Religious Services; If ſo, it is moſt likely, they ſhall have the honour, to have a beeing, and to be a ſpecial Ornament of this new Earth, and of civil uſe, for the delight and benefit of the Saints. If ſuch Creatures, as the curſe for ſin, hath made noxious, and deſtructive to Mankinde, ſhall after their Purification by Heavenly Fire, have ſtill a beeing, or a re-exiſtence, ſuch as the Elements, yea, ravenous, and devouring Beaſts, as the Prophet ſeems to inſinuate in thoſe expreſſions, (wherein I exclude not a ſpiritual ſenſe alſo) that the Wolfe ſhall dwell with the Lamb, and the Leopard ſhall lye down with the Kid, and the Calfe and the young Lion, and the fatling together; And the Cow and the Bear ſhall feed, and their young ones

ones ſhall lye down together: The Lyon ſhall eat ſtraw like the Oxe: how much more ſhall the harmleſs Creatures, aforementioned, which under our innocency, were innocent, comforts, and allayes in our miſery, have then a beeing, and by the goodneſs of God, be made concomitants, and ſweet increaſers of our happineſs. From all which, I infer, that more than probably, theſe Creatures ſhall have a beeing in this new Creation; and conſequently the neceſſary exiſtence, and exerciſe of the ſenſe of Smelling, in this our glorified condition.

Soliloquium.

O my Soul, ſhall the ſenſe of Smelling, be not only continued, at the Reſurrection of thy Body, but moſt excellently rarified, perfected, and glorified? Shall it be then as now, though in a far more inexpreſſible manner, not only refreſhing, and delightfull, but probably an additional, accidental, and inviſible delighter, preſerver, and nouriſher of the life of the Compoſitum; thy glorified Soul and Body? O let it not now be vitiated, and corrupted by ſin, and made the uſherer in of luſt, curioſity, and pride; let not thy treaſures be exhauſted, nor thy charity be impoveriſht, ſinfully to pleaſe this ſenſe, by any too coſtly exceſs, in the perfuming of thy body, houſe, meats, or garments; after the vain and profuſe faſhion, uſe, and cuſtome of the prodigious, and prodigal great ones of this World; That by the Deviliſh witchcraft, and accurſed ſorcery of Sin, (a true Circes) are transformed into Beaſts and Swine; and who with the venemous Spider, ſuck and gather a ſinfull poiſon out of the choiceſt Flowers, and ſweeteſt Creatures, abuſing them to wantonneſs, uncleanneſs, and voluptuouſneſs. But let this ſo pleaſing and uſefull ſenſe, even now, in the enjoyment of all the excelling ſweets of nature, not only delight, refreſh, and cheriſh thy outward Man; thy natural and animal Spirits; but let it be a curious, and heavenly Limbeck, to draw forth, raiſe up, and extract, out of the fragrant Redolencies of the numerous kinds of ſweets, ſuch a Cœleſtial Spirit, as may perfume thy whole Man, with the Divine raviſhing contemplation of the infinite Power, and Wiſdome of thy Creator, manifeſted in the multiplicity, variety, and unex-

preſſible excellencies of ſmells, and odours; as alſo of his wonderfull mercy, love, and goodneſs, in making them, and communicating them to thee, for thy uſe, and benefit; that as in a clear mirrour, and by this bleſſed medium, thou mayeſt behold, and enjoy him, who is eſſentially ſweetneſs: and by whom through faith, in the Lord Jeſus Chriſt, (which grace, as a ſpiritual, internal, and common ſenſe, and Architype of all thy Bodily ſenſes) beholds, hears, taſts, ſmells, imbraces, and poſſeſſes him: thou mayeſt, I ſay, in God alone be delighted, refreſht, and nouriſht unto Life Eternal.

Ejaculation.
Geneſ. i. 2.
Rom. 1. 4.
Pſal. 103. 10.
2 Corin. 6. 6.
1 Pet. 4. 14.
Joh. 16. 14, 15.
Gal. 4. 6.
Joh. 15 20.
Rom 8. 9.
1 Joh. 5. 7.
Iſa. 11. 2.
Joh. 16. 7.
John 10. 13.
Rom. 15. 16.
1 Pet. 1. 5.
Jud. 24.
Ezek. 11. 19.
18. 31.

O infinite, holy, ever glorious, and Eternal Spirit, who art the power, and love; the goodneſs, holineſs, and ſweetneſs of the Eternal Father, and the Son, as proceeding from all Eternity, from them; and who art coequal, co-eternal, and co-eſſential with them, in the unity of one Divine Eſſence, and God-head; who art the Comforter, Counſeller, Preſerver, and Sanctifier of all the Elect, and Children of God; give me a new heart, and a new ſpirit, and make me a new Creature, according as the Father hath promiſed, in the new Covenant of grace; ſo ſhall not only my Soul, with all the faculties and affections thereof, but my Body alſo, with all its Members, and Senſes, be meliorated, renewed, and ſanctified; and this rare, wonderfull, and curious ſenſe of Smelling; with the ſinfulneſs of pride, voluptuouſneſs, exceſs, curioſity, and vanity, hath made not only unprofitable and deſtructive to me, but of ill ſavour, offenſive, and diſhonorable to thee; become, like the laborious Bee, a gatherer of ſweetneſs, out of every object thereof. Of which various mixtures, my Soul ſhall compound, and make up an holy Incenſe (in reſemblance of that under the Law, prefiguring this) of love, as in return for thy goodneſs of admiration, in the acknowledgment of thy wiſdome of adoration, as declaring thy Omnipotency of praiſe, and thankſgiving, as glorifying thee, for theſe thy manifold gifts, and bleſſings; and be not only *Admir'd*, and like him, as in Paradiſe before the Fall, but Angeliz'd; yea, like my Lord and Saviour, who from every object, Creature, and occaſion, obſerved, and raiſed,

matter

matter of honour, and glory to God his Father, and mine: yea, by ſuch an holy exerciſe of this Senſe, my Soul, as well as my Body, ſhall be refreſht, delighted, and nouriſht, in its Eternity of Life, begun here, and to be made perfect, together with this ſenſe, at the firſt Reſurrection of the Juſt in Glory.

Of the Senſe of Touching glorified.

I need not prove, that the Senſe of Feeling ſhall continue, and have exiſtence in the Saints glorified ſtate, ſince to deny it, is *tanto-mount*, as to affirm that their Bodies ſhall not have a beeing; or which is equally abſurd, that they ſhall in this new life, be ſick of a dead Palſie: This Senſe being now, and ſo without doubt, ſhall be then one of the cleareſt ſignes, and demonſtrations of the life of the Body; and hath in one reſpect, a ſingular preheminency, and difference, above the reſt of the Senſes. For, whereas every other Senſe hath its proper Seat, and Organ; This may be truly ſaid, to be like the Soul, and to Organize, and reſide in every part and member of a living and perfect Body. Neither is this Senſe leſs neceſſary to motion, than to life; inſomuch, as that when a Body is totally deprived thereof, it is inſenſible, and moves not, and is accompted no better than a dead Trunk, and inanimate Corps. I ſhall add further, that this Senſe, as it is now, (ſo certainly it ſhall be then) the Souls chief Inſtrument, and Inquiſitor to diſcern by, and give Judgment, with much pleaſure and delight, of thoſe four principal Elementary qualities, that are reſpectively inherent to, and in all created things, and bodies, that conſiſt of matter, and are made up, and compounded of the four Elements; as to heat, or coldneſs; drineſs, or moiſture; or of thoſe remoter qualities, and adjuncts; ſoft or hard, ſmooth or rough, ariſing from them: So that, as the Soul united to the new-raiſed Body, without Eyes, and the Senſe of Sight, may truly be ſaid to be imperfect, and blind, as to all viſible objects; ſo, ſhould the Body want this Senſe of Feeling, the Soul may as truly be ſaid, to be incompleat, and ignorantly dark, as to its knowledge, and underſtanding, as to all Tangible ſubjects.

From what hath been ſaid, I aſſert, that the Saints at

the Reſurrection, ſhall in their glorified Bodies, have both the continuance, and exerciſe of this Senſe of Feeling, and that in an incomparable perfection, as to what it is now. I will not poſitively affirm, that ſpiritual ſubſtances, as Angels, may be ſubjects of this glorified Senſe, that ſhall be ſpiritualiz'd with our Bodies; which though now
1 Cor. 15. 44. a Natural Body, ſhall then according to the Word of Truth, be raiſed a ſpiritual Body: If ſo, is it not probable, that as now, to our natural Bodies, natural things
Luke 24. 39. are touchable, ſo to our ſpiritual bodies, ſpiritual ſubſtances, as Angels, may be Tangible: Our Saviours expreſſion to his Apoſtles, not at all contraducing, or excluding this inquiry, or inference, he affirming only, that a ſpirit hath not fleſh, and bones, as he had: not denying that a ſpiritual glorified body, may touch and feel a ſpiritual Beeing, and Eſſence: But ſhould this not be, I am aſſured, we ſhall both touch, and imbrace him, and be imbrac'd by him (I ſpeak this according to the Scripture-phraſe, with all due and humble reverence) who is far above all Creatures, and Angels, our Head, our Spouſe, our Saviour, the moſt glorious Lord Jeſus Chriſt, God-man, in one Perſon; as alſo *Abraham*, *Iſaac*, and *Jacob*, the Holy Patriarchs, Kings, Prophets, Apoſtles, Martyrs, Confeſſors, and glorified Saints; as alſo our formerly neer and dear Relations; which then ſhall be known of us, in that perfection of knowledge, and in this our exaltation; that ſo their ſalvation may add ſuch an accidental joy to the augmentation of our bleſſedneſs, as the Holy Angels are ſaid, by our Saviour, to have now ſuper-added to their happineſs, at the converſion of a ſinner.

To theſe, I ſhall annex and ſubjoyn other more inferiour ſubjects of this glorified Senſe; the then refined and well-tempered Aire and Elements; the delightfull contact of Fowles, Birds, and Beaſts, now willingly ſubject and obedient to Man; the ſuper-excelling, and numerous Trees, Fruits, and Plants; the Arbors of ſoft and ſweet-ſmelling Roſes, the banks of Lillies, the beds of Violets, the Carpets of all manner of rareſt Herbs and Flowers; with which this new Heaven, and new Earth, this renewed Paradiſe, ſhall be (even to perpetuity) plentifully garniſht

garniſht, and adorned with, to the great glory of God, the Creator, of Chriſt the Reſtorer, and of the Holy Ghoſt the Efficient, and to the unexpreſſible pleaſure, and delightfull uſe, and benefit of the Elect and glorified Saints. As the bleſſed *Canticles*, that Song of Songs, hath been, and is reproacht, and abuſed by wanton Amoriſts; and a learned Man was declared an Heretick, for holding there was an Antipodes, or a new World before its diſcovery; ſo may poſſibly theſe my weak notions, and contemplations, (although of a Divine ſubject) becauſe not heretofore ſearcht into by others, that I know of; and therefore if the Lord in his providence ſhall order them to come to a publick view, I only recommend them to the devout peruſal, and judgment of holy, humble, regenerate, and practical Chriſtians; who although in the Body, do by divine Meditation, as it were live out of the Body, and have been ſo far changed into the Image of Chriſt, and taught, and renewed by his holy Spirit, that they have brought their Bodies, and Senſes unto ſuch a ſpiritual frame, and exerciſe, as is declared, and exhorted to, in the foregoing diſcourſe; Theſe will rightly judge of this perſonal Raign of Chriſt, with his Saints upon Earth; and how uncharitably, and unjuſtly, and I may add ignorantly, many (in other reſpects, learned, religious, and to be honoured) have ignominiouſly, and falſely branded this Doctrine, as though it was New, Epicureal, and Senſual; whereas the truth is, it is * a moſt antient and Primative Doctrine, and nothing elſe, but the declaration and affirmation of that glorious condition of Chriſt, and his Saints; that he himſelf, the Holy Scriptures, and Prophets, indited, and inſpired by his Holy Spirit, have throughout witneſſed to, and promiſed, as by the Scriptures quoted in the Margin, beſides many others, is ſufficiently proved. That he, the ſecond *Adam*, ſhould come to renew, and reſtore all things, in this lower Creation, (freed from the curſe of ſin) to as good, yea, a far better condition, than they had before the Fall; *When God ſaw every thing that he had made, and behold it was very good.* Now, did not God make this ſo excellent a work, for his Glory? and

* *Vide* Doctor *Homes, Reſurrection Reveal'd; and many others on this Subject.*

Rev. 21. 1, 5.
2 Pet. 3. 13.
Iſay. 65. 17.
Acts 1. 6.
Acts 3. 21.
Math. 17. 11.

Gen. 1. 31.

for his Creature [Man] to enjoy, and to ſerve, praiſe, and glorify him, in the fruition thereof; and in the admiration of him in this its excellency, and goodneſs? But did any of Man-kinde, but only two, *Adam* and *Eve*, enjoy the Earth, and the Creatures thereof, in their Primitive, and created excellencies, and that but for a Day, or two? How then ſhall God have his end, the Glory of his Power, wiſdome, and goodneſs; and Man, the enjoyment of all his liberality and bounty; and be Trumpets and witneſſes of his excellencies in the Creatures? How ſhall Gods promiſe be fulfilled, *Of making a new Heaven, and a new Earth; and reſtoring all things by his Son, the Heir of all things.* If Man, I mean all the Elect, in his Soul, Body, and Senſes, ſhall not be renewed, and live perſonally with Chriſt, at this Renovation of all things, *for a thouſand years*, according to the Scriptures, to enjoy what God hath made, and Chriſt hath purchaſed for them: and to admire, adore, and glorify him in the Primitive end, uſe, and enjoyment of them; Theſe then that deny this, and in a fervent (I forbear to ſay ignorant haſt, becauſe every Age hath its meaſure of light) would ſeat the raiſed Saints in the higheſt Heavens, before their time, and before Gods promiſes, and great deſigns be fulfilled; what do they elſe, in the declining of this great truth, but force themſelves upon falſe, and Allegorical expoſitions of cleer, and literal Scriptures, making ineffectual his promiſe? yea, do they not affirm, contrary to that undeniable maxime, that God made theſe Heavens, and this Earth, and all the wonderfull Creatures, and admirable Ornaments thereof, in vain; as not known, nor made uſe of by them, for whom at firſt he created it, and again renewed it? I might here add many more Arguments, for the defence of this truth, but I ſhall at this time, no further digreſs, but return to my former Method of Meditation, upon this glorified Senſe of Feeling: Referring the Reader to thoſe moſt excellent Treatiſes of Dr. *Homes*, Mr. *Archer*, and many others upon this Subject.

Iſay. 65. 17. 2 Pet. 3. 13. Acts 3. 21.

Revel. 20. 4.

Soliloquium. O my Soul, ſhall this Senſe be not only continued, but exerciſed upon ſuch excellent ſubjects, in Glory: ſhall it

it with thy Body be ſpiritualiz'd, and as to its ſenſability, incomparably exceed, what it is now: O be carefull not to effeminate, or pollute it; diſdaining to vaſſalage it to pride, covetouſneſs, luſt, or vanity: But, as it more than all the other Senſes, declares and manifeſts thy living in the body; So let it, by an innocent, ſober, chaſt, and holy acting, teſtify Chriſts living in thee. The Lord Jeſus hath taken off all legal impoſitions, ſuch as *Touch not, taſte not*; but not his Goſpel, and Spiritual reſtraining. Therefore abuſe not, nor make uſe of this Chriſtian liberty, which he hath purchaſed for thee, to fulfill the Luſts of the Fleſh; *For, if thou liveſt after the Fleſh, thou ſhalt dye*; but if through the Spirit, thou mortifieſt the deeds of the Fleſh, thou ſhalt live. Take heed of covetouſneſs, which hath not only its ſeat in the Eye, but in the Hand; deſire not with *Mydas* (in the Poet) that every thing thou toucheſt, may become Gold; but remember the iſſue, and moral of the Fable, his ſtarving and periſhing in his enjoyments. *Neither imbrace thou the boſome of a ſtrange Woman, for he that toucheth her ſhall not be innocent; for her ways draw neer to death, and her ſteps take hold of Hell*; ſhe being compared by the ſpirit of God to a deep Ditch, and to a narrow Pit, out of which very few get out, and are delivered. For although as in the Poet, Ixion-like, in the height of thy luſtfull pleaſure, thou thinkeſt to infold in thy Armes, a *Juno*, a Goddeſs: The concluſion will be, but the graſping of an Airy Cloud; nay, which is far worſe, a Peſtilential vapour, an inflam'd and killing Granado. O my ſoul, ſince whilſt thou art in this vain World, and in this ſinfull body, thou art incompaſt about, with Legions of evil ſpirits, with innumerable ſnares, and with ſecret, and ſubtile temptations; which (with thoſe in the Prophet) call *good evil, and evil good*; *which put bitter for ſweet, and ſweet for bitter*; *which call light, darkneſs, and darkneſs, light*; abuſing lawfull things, and turning them out of their right Channel, by exceſs, that ſo they may overflow, and drown the Earth again, with a far more dangerous Flood, than that of Water, (which deſtroyed only a temporal Life) even a deluge of ſin, and

Coloſ. 2. 21.

Rom. 8. 13.

Prov. 5. 20.
Prov. 6. 29.
Prov. 5. 5.
Prov. 23. 27.

Iſai. 5. 20.

2 Thes. 1. 8.
2 Pet. 3. 7, 12.

of flaming Fire, (long since foretold, the cause of that Fire, and without true repentance of Eternal Death) watch thou therefore, and pray, lest thou fall into temptation, and this sence be adulterated by thy pride, excess, and luxury, and made instrumental, to cause those good Creatures, the soft Silks of *Persia*, the warm Furs of *Muscovia*, the fine Wools of *Britan*, and *Segovia*, given thee by God, to cover thy sinfull nakedness, to become a covering of sin, and a Banner of pride, and vanity.

Take heed also, that this sense be not bewitched, and overcome through voluptuousness, and corrupt thee by an excessive, idle, and inordinate use, of the Down-beds of *England*, of the hot Springs of *Bathe*, of the fresh, but wanton Aire of *Hide*-Park, of the cool Baths, and Aquaducts of *Italy*; Remember that antient, but true Proverb, *Latet anguis in Herba*; made good, literally, and vitiously, in the *Egyptian Cleopatra*, whose lusts, even her unclean, and immoderate indulging of this sense, procured her Soul and Bodies destruction. O my Soul, let this sense fulfill the end, for which it was made, and become (as before hath been observed) thy Instrument, and diligent Investigator to inquire into the wonders, and bounty of God, in the Elements, other natural things, and in all thy enjoyments; That in the pleasing, and sober exercise, of this sense, both thy body may be delighted, and thou maist be assisted, and instructed therefrom, to glorify thy great and good God, in all his mercies, and attributes, and in all thy liberal fruitions; so shalt thou be like the blessed Angels, who by their spiritual sense, beholding and apprehending God in all his works; are thereby inlarged, and unwearied in his praises; and be also a Companion with them, hereafter, in their Heavenly Hallelujahs, and Cœlestial Glory.

Ejaculation.
John 17. 17.
Revel. 21. 5.

O Lord, my God and Saviour, who hath said in thy Word; which Word is truth; *Behold, I make all things new*; fulfill that promisary Word, I beseech thee in me; renew both my Soul and Body, that this sense of senses, this universal sense, that possesses every part and member, may not seem to be alive, and yet not alive, as being

ing by nature, and from my birth, taken with, and under a dead Palſie of Sin; and in danger to be made paſt feeling, through cuſtomary offending, and the frequent ſtroaks, and ſharp launcings of thy Judgments; the gnawings, and bitings of Conſcience, and of my dangerous condition. *Is there no Balme in Gilead? Is there no Phyſician there?* Jerem 8. 22. Lord Jeſus, thou alone art my Phyſician, thou haſt undertaken my Cure, thou haſt begun it, and wilt certainly perfect it; *For thou art the Author, and finiſher of my Faith*; Hebr. 12. 2. a God of perfection, and immutable, therefore *thy Gifts and Calling are without Repentance.* Rom. 11. 29. O be thou graciouſly pleaſed, to waſh both Soul, and Body, in that *Fountain, opened in the Houſe of David, for Sin, and for Uncleanneſs,* Zach. 13. 1. even in thy own moſt precious, healing and purifying blood: *For thy blood, O Lord Jeſus Chriſt, cleanſeth from all ſin, and iniquity,* 1 John 1. 7. and that not only from the guilt, as to Gods divine juſtice: But from the filth of ſin, this my body of death, and corrupt Luſts: ſo ſhall I have a pure, tender, and feeling Conſcience, to avoid, and eſchew all evil; and the like Senſe of Feeling in my Body, ſhall be ſo ſanctified, and regulated by it, that neither coſtly pride, nor penurious covetouſneſs, luſtfull, and itching concupiſcence, waſtfull voluptuouſneſs, nor deceivable vanity, ſhall vitiate, corrupt, or diſorder it. O my Lord, ſince thou haſt made a firme Covenant with me, in *Baptiſme, even an everlaſting Covenant,* Jerem. 50. 5. the ſure mercies of *David,* 2 Sam. 23. 5. and haſt contracted thy ſelf to me in the Communion of Iſay. 55. 3. thy Body, and Blood, I will now preſume to ſay, as thy Spirit hath taught me, *My Beloved is mine, and I am his.* Cant. 2. 16. Cant. 1. 2. *Kiſs me with the kiſſes of thy Mouth, for thy love is better than Wine.* Cant. 2. 4. Bring me into thy Banquetting-houſe, and let thy Banner over me, be love: Stay me with Flaggons, comfort me with Apples, for I am ſick of love; let thy left Hand be under my Head, and let thy right hand imbrace me. *Now I have found thee, whom my Soul loveth, I will hold thee, and will not let thee go;* Cant. 3. 4. *O ſet me as a Seal upon thy Heart, as a Seal upon thy Arme;* Cant. 8. 6. ſo my love, in thy ſtrength, is as ſtrong as death; *Many Waters,* (through thy grace) ſhall not, nor *can quench* 7.

my love; *neither can the Floods* of Tentations, Tribulations, and Perſecutions for thy ſake, *drown it.* O let me
10. be in *thy Eyes, as one that hath found favour*; ſo ſhall this Senſe, my Touch, be ſpiritualiz'd, by thee here, and glorified with thee hereafter; and be the Hand-maid, and aſſiſtant to my Soul, to diſtinguiſh and diſcover unto her, thy bounty and goodneſs, and all other thy excellencies, in thy wonderfull works in nature; and ceaſe to be, as
Gal. 5. 10. in its unregenerate ſtate, a Pander to luſt, and Sathan:
Rev. 22. 15. *For the works of the Fleſh, are Adultery, Fornication, Uncleanneſs, Laſciviouſneſs; and without the new Jeruſalem, are Dogs, and Whoremongers.* Lord do thou touch me with the Finger of thy ſanctifying Spirit, and let me lay hold, and imbrace thee in the Armes of Faith, and love; and then this bodily ſenſe ſhall be ſo metamorphoſed, by ſuch a union, and communion with thee, that it ſhall be a real augmentation of my happineſs and delight, in this life, and through thy free grace, who proportionably rewards thy Saints, receive from thee, by the holy exerciſe of it here, at the Reſurrection, an anſwerable increaſe of Glory, *Amen.*

Of the Tongue Glorified. Having through Gods gracious aſſiſtance, (although in much weakneſs) meditated and diſcourſed of the glorification of the Five Senſes; I ſhall conclude, with the bleſſed, and excellent uſe, and exerciſe of the Tongue; (under which I comprehend the voice, and articulate ſpeech) at our Reſurrection in Glory; which although not numbered amongſt the Senſes, yet is not inferiour, but tranſcends them all; as being the Souls Orator, and Interpreter, to the glory of God, of what is ſeen, heard, taſted, ſmelt, or touched by us; And therefore it is ſtyPſal. 30. 12. led by *David, His Glory*; as being that ſweet, and moſt
Pſal. 108. 1. melodious Inſtrument, that utters, and declares the wonderous works of God, to his great praiſe, and honour, which is the principal end of our Creation, Redemption, and Glorification. To this member I annex, as neceſſary aſſiſtants; the Aire, Lips, Teeth, Throat, and Lungs. And as to the Speech, Language, or Dialect, ſolely to be uſed, by all the Saints, at the Reſurrection. I humbly conceive, it ſhall be the Primitive *Hebrew* Tongue; as being

being certainly, the Original Language of *Adam*, in the Creation; and before his Fall, when he gave names to the Creatures, according to their natures, and in which God ſpake unto him; and therefore is to be reſtored to us, by Chriſt, the ſecond *Adam*. The riſe of all other Languages, being a curſe, puniſhment, and an effect of ſin, in their Original, and the confuſion at the building, of the Tower of *Babel*. Beſides, this Tongue had the great and ſpecial honour, to be the Language of the Holy Ghoſt, in the old Teſtament, and in St. *Matthew*'s Goſpel, and of our bleſſed Saviour, the Eternal Word of God; and of the bleſſed Angels, in all their ſeveral miſſions, and appearances throughout the Book of God. So that in fine, this Tongue hath the priviledge and prerogative of all other Languages, and may be called the Language of the glorious Trinity; Holy Angels, and inſpired Saints, and Prophets, yea, the Language of Heaven. I proceed next to the Perſons, with whom the Saints ſhall ſpeak, and frequently converſe in this new life, on the renewed Earth, (O let it be contemplated by us, with a raviſhing, and admiring reverence, and thankfulneſs). Since it ſhall be with the moſt glorious Trinity in Unity, God bleſſed for ever, with *the King of Kings, the Lord of Lords*; The Mediator, Spouſe, and Head of his Myſtical Body the Church, now perfect and compleat, redeemed, and raiſed in their Bodies alſo, to Glory: If now the Apoſtle witneſſes, *We have fellowſhip with the Father and the Son*, How much more then, when *We ſhall Raign with Chriſt perſonally, as Kings, and Prieſts upon Earth*. Further, in this Heavenly *Jeruſalem*, this City of the living God, *We ſhall have communion with an innumerable Company of Angels, and with the general Aſſembly, and Church of the firſt-born*, even with all the Elect, from *Adam*, unto the laſt Convert: yea, then ſhall that great truth, in the *Pſalmiſt*, be fulfilled in this Reſtauration, by the Lord Jeſus Chriſt; when the Saints ſhall be Crowned with Glory, and Honour, and made with, and under him their Head, to have dominion over the works of his hands. Then ſhall all things be put under their Feet; all Sheep, and Oxen, yea, and the Beaſts

Rev. 19. 16.

1 John 1. 3.

Rev. 5. 10.
Rev. 20. 6.

Heb. 12. 22, 23.

Pſal. 7. 5. 6, 7.

8. of the Field, the Fowles of the Aire, and the Fiſh of the Sea, and whatſoever paſſeth through the Paths of the Seas.

I come now, to the uſe and exerciſe, of this glorious, and glorified Member, the Tongue, ſpeech, and voice; which I humbly conceive ſhall be then, Muſical, and Laudatory, and alſo precatory, as, and with reſpect to God, and Chriſt. Secondly diſcurſive, declarative, and communicative, as in reſpect of Angels, and their fellow-Saints; as alſo gubernative, and mandatory, as, and in reſpect of all inferiour Creatures.

As to the firſt, that the chiefeſt duty, and higheſt ſervice of the Saints, in this new life, ſhall be the Loqual, Muſical, and melodious ſinging, praiſing and worſhipping of God, and Chriſt, is in many Figurative Viſions proved, and held forth, in the *Revelation*; as Chapter the *Fourth*, from Verſe the 8*th*. unto the end of the 11*th*. Verſe; and Chapter the 5*th*. from Verſe the 8*th*. until the end of the 14*th*. Verſe; and Chapter the 7*th*. from Verſe 9*th*. unto the end of the 12*th*. Verſe; and Chapter 11*th*. from Verſe 15*th*. unto the end of the 18*th*. Verſe; and Chapter 14*th*. from Verſe the 2*d*. unto the end of the 3*d*. Verſe; and Chapter the 15*th*. from Verſ. the 2*d*. unto the end of the 4*th*. Verſe; and Chapter 19*th*. Verſe the 1. unto the end of the 8*th*. Verſe; I am not ignorant, that the places above cited, do moſt of them reſpect the providential actings of God, and Chriſt, in the Church Militant, before the Reſurrection of the juſt; and the Churches returns of praiſes, and worſhip for them; yet as I think, none will deny the truth I aſſert, ſo none but will confeſs, theſe to be Types, and Patterns of what is done now in Heaven, by the Church tryumphant, and ſhall be done, by the Saints after the Reſurrection, to Eternity; which I prove from *Revelations*, Chapter 21. Verſe the 22. which ſpeaks directly of the time I write of, even of the glorified ſtate of the Saints, upon the new Earth, under the type of the holy City, or new *Jeruſalem*; And I ſaw no Temple therein, for the Lord God Almighty, and the Lamb, are the Temple of it; and Chapter the 22. Verſe the 3*d*. And there

there ſhall be no more curſe, but the Throne of God, and the Lamb ſhall be in it; and his Servants ſhall ſerve him. To theſe, I will only add the expreſſions of the Pſalmiſt; *In God we boaſt all the day long, and praiſe thy Name for ever; we will bleſs the Lord from this time forth, and for ever more.* And that of the Apoſtle, *By Him* (meaning the Lord Jeſus Chriſt) *let us offer the ſacrifice of praiſe to God continually; that is, the fruit of our Lips, giving thanks to his Name.*

Pſal. 44. 8. Pſal. 115. 18. Heb. 13. 15.

As to the ſecond particular, that the Saints after the Reſurrection, ſhall converſe, and have communion with the bleſſed Angels, and with the reſt of their fellow-members, that Scripture before-cited out of the *Hebrews* chapter 12. Verſe 22, & 23. doth ſufficiently evidence; for if we have communion with them, in this our militant condition, (as is there aſſerted by the Apoſtle) how much more ſhall we have our Converſation with them, in this ſtate of Glory. If the glorious Angels are *now* our Guardians, and were often viſible, preſent, and diſcourſed, with *Abraham*, *Jacob*, *Lot*, *Joſhua*, *Gideon*, *Manoah*, *David*, *Eliah*, *Eliſha*, *Daniel*, the Shepwards, the bleſſed Virgin, *John*, and others of the Saints on Earth, ſhall they not be much more intimate, and converſant, when glorified together with them? ſhall we be as the Angels, and not with the Angels? ſhall we have a fellowſhip with the infinite and incomprehenſible Trinity? ſhall God and the Lamb be our Temple, in this period of our raigning with Chriſt upon Earth, as hath been before proved; and ſhall any think us then below the ſociety of the Elect Angels? or that the Angels delight not to be preſent with them, with, and in whom, the God, and Head of Angels, dwells, and inhabits? Did not Angels declare moſt of the holy myſteries to the Prophets, and to Saint *John*, and when through infirmity, he fell down twice to worſhip them, did they not both times ſay, *See thou do it not, I am of thy Brethren the Prophets, that have the Teſtimony of Jeſus, worſhip God?* As for the communion of Saints, both here, and hereafter, it is one of the Articles of our Faith, and aſſerted in many places of the Scripture; *As that, where the Kar-*

Geneſ. 18. 1, 2. Geneſ. 19. 1, 2. Gen. 32. 1, 2. Joſhua 5. 13. Judg. 6. 12. Judg. 13. 13. 2 Sam. 24. 17. 2 King. 6. 17, 18. 1 King 19. 5, 7 Dan. 9. 21. Luke 1. 28. Luke 2. 9. Revel. 1. 7. Mark 12. 25. Revel. 21. 22.

Revel. 19 10. & the 22. *chap.* *verſe* 9.

matth. 28. 28.

Math.28. 28. Luke 13. 28.

1 Theſ. 4. 17.

kaſs is, there ſhall the Eagles be gathered together. That at this time, the wicked ſhall ſee *Abraham*, *Iſaac*, and *Jacob*, and all the Prophets in the Kingdome of God, *That we ſhall be taken up in the Clouds, to meet the Lord in the Aire.* And that then we ſhall be ever with the Lord: as alſo throughout the Book of the *Revelations*: eſpecially in the two laſt Chapters, where this time, and ſtate, is prophetically, and evincingly ſet forth, and declared; That the Angels, and Saints exerciſe, is, and ſhall be then laudatory, and precatory; a melodious ſinging and continual praiſing, adoring, admiring and worſhipping of God; I think none doubts; and I have already ſufficiently proved. And as to the bleſſed matter, and ſubject of their diſcourſe, and communication, one with another; I humbly conceive, it will chiefly reſpect, and inſpect, as to time, (in imitation of our God) things that are paſt, preſent, and things that are to come, ſo far as are promiſed, and ſhall be revealed to them. And as to the moſt excellent matter of their diſcourſe, I humbly conceive it will be, to keep in remembrance, declare and communicate to, and with one another, in leſſer, or greater Aſſemblies, the glorious, fearfull, and wonderful Name of the Lord our God; that is, his infinite, and incomprehenſible Attributes, by which he is made known to his Creatures; for every Attribute is God in the abſtract, as his Omnipotency, wiſdome, holineſs, juſtice, love, mercy, truth, goodneſs, life, glory, eternity, and the reſt; As they have been, are, and ſhall be declared, in his works of Creation, then fully underſtood, and revealed to us; as to the cauſes, and effects, nature, vertues, influences, and uſes of all things, that God hath made, and that have a Beeing in Heaven, or in Earth: to the glory of our God their Creator. Which is to me a ſtrong reaſon, and a great help to interpret many Scriptures; as ſetting forth the great wiſdome, and juſtice of God, in appointing a certain time for his Saints, for whom he made the Earth, and wherein they have ſo greatly ſuffered, and been perſecuted for his ſake, and to whom, he hath redeemed, and reſtored it; ſhall with their Head the Lord Jeſus, in this new Heaven, and new Earth, before

ſore their ſecond, and ultimate Glory, in the higheſt Heavens, poſſeſs, and enjoy, know, and underſtand this his lower Creation, in its Primitive excellency; That ſo they may ſing to his praiſe, and ſpeak thereof one to another, to the exalting God's Name, and Glory, as being the Chief end, for which he Created it and them.

The ſecond Chief Head of the Saints exerciſe of ſpeech, one with another, will be concerning the wonderfull providences of God, eſpecially in reſpect of his Church, from the beginning of the World; a Hiſtory never to be blotted out, obliterated, or forgotten, by his Saints; but to be frequently remembred, and mentioned to the glory of his power, wiſdome, love, and faithfulneſs, and of the reſt of his Attributes.

A third and principal ſubject, will be that which now, and ever ſhall be, the wonder of Heaven, and Earth, the admiration of Saints, and Angels, that Miracle of Divine love, the Redemption of Man-kinde, by the Lord Jeſus, God-Man in one Perſon: In which, above all other his works, the Lord hath been pleaſed to draw neer, and to manifeſt himſelf in all his glorious Attributes, both to Saints and Angels. This is that myſtery of myſteries, of which the Apoſtle witneſſes, That *without controverſie, great is the myſtery of Godlineſs; God manifeſted in the Flesh, juſtified in the Spirit, ſeen of Angels, Preached unto the Gentiles, believed on in the World, received up into Glory:* This is that bredth and length, that depth and height, the knowledge of the love of Chriſt, which paſſeth knowledge, even the fulneſs of God, and the riches of his Glory. But I muſt return where I left off, leſt I be ſwallowed up in this Ocean of Divine love, which both now and then ſhall far tranſcend, not only the expreſſions, but the Conceptions of Saints and Angels.

1 Tim. 3. 16.

Ephes. 3. 18. 19.

Ephes. 3. 16.

The fourth Subject, about which the Saints Tongues ſhall be exerciſed, reſpects their ſeveral employments, and activities, under their glorious Head, and King, in this tranſcendent Kingdom and Univerſal Empire, which by way of alluſion, I may terme their Callings or degrees of Office under him, and in Relation to one another;

For, if the Holy Scriptures hold forth, that in the higheſt Heavens, there is the moſt excellent Order, and Government evidenced, by the gradual denominations, and titles, given unto thoſe Ætherial ſubjects: as *Archangels, and Angels; Principalities, and Powers, Thrones, and Dominions, Cherubins, and Seraphins*; All which have their ſeveral Offices, Imployments, and Governments, according to the appointment, and eſtabliſhment of our great and all-wiſe God, in thoſe vaſt Regions, and innumerable ſtarrified Orbes; yea, if in Paradiſe, (had our firſt Parents not fallen) as they, ſo alſo their Progeny, ſhould have dreſſed the Garden, and not have been idle; ſo alſo, it is more than probable, that as the Saints, according to the Scriptures, ſhould have (like the Stars) different degrees of Glory, ſo ſhall they have different actings, Offices, and Imployments; for the performance of which, the Tongue, and ſpeech, above other parts, and Members of the Body; as being the Souls Image, and Interpreter, will have the greateſt ſhare, and honour. As for their Offices, he who is truly the Fountain of honour, our Lord, and Emperor, the Lord Jeſus, ſaith, *that the Saints ſhall be all Kings*; yet with a difference, as to the extent of their Governments; For *ſome ſhall rule over five, others over ten Cities, in this Empire of Glory.* Now their ſeveral and reſpective Functions, and atchievments in their Governments, none will ſuppoſe, can be performed, without the uſe of the Tongue, and ſpeech. If all things in the Church Militant, muſt be done with decency, and in order, much more admirable ſhall be the unparallel'd order of this Church Tryumphant; The regulation, directory, and carrying on of which, I conceive ſhall not be as now, by the uſe and help of any kind of Books, or Canons; but by verbal Orders, and Acts flowing continually from their Souls, now as full of Light, as Life; That gracious promiſe, and propheſie, being then to be compleated, and fulfilled; *They ſhall be all taught of God.* Let none miſtake me, as though I here hold forth, that Saints ſhall have any Dominion, or Rule over their Brethren; No, I mean, and intend no ſuch thing; For all here are Kings, and free, and ſhall be ſubject

Jude 9.
1 Theſ. 4. 16
Revel. 5. 11.
Philip. 1. 16.
Coloſ. 1. 16.
1 Pet. 3. 22.
Ezek. 10. 1, 3, 20.
Iſay. 6. 2, 6.

Gen. 2. 15.
1 Cor. 15. 41.

Revel. 5. 10.
Luke 12. 32.
Luke 22. 29.
Luke 19. 19.

Iſay. 54. 13.

ſubject to none, but God, and Chriſt, their Head. But this I conceive, that this Church Tryumphant, being that glorious, and myſtical Body, whereof only Chriſt is the Head, it is (as the Apoſtle elegantly) concerning the Church Militant, like the natural Body, compounded, and made up of many Members; every one of which hath a different degree of honour, grace, and glory, and are deſign'd for ſeveral uſes, and actions; which without any ſervitude, or diſreſpect, from each other of their Members, they do, and chearfully execute, in order to the good, benefit, and happineſs of the whole; according as they are continually influenced, and directed, by their Head, the Lord Jeſus, who is the only Potentate, *the King of Kings, and Lord of Lords.*

1 Cor. 12. 12. to verſ. 27.

1 Tim. 6. 15. Revel. 19. 16.

I come now to the third, and laſt particular, the gubernative, and mandatory acting of the Tongue, and voice, of glorified Saints upon the new Earth, as in reſpect of all animate, and inferiour Creatures; as Fowles of the Aire, Beaſts of the Earth, and creeping things: ſome of all which kindes, as being intelligible, although not rationable; are now ſubjected to, and obedient to the voice of Man, even to the command of wicked Men: As firſt, for inſtance, are not Faulcons, Lanners, Goſshawkes, and all kinde of ravenous Fowles, brought, and taught to obey the Rulers call, and voice of the Faulkner? And as for other Fowles, how wonderfull is the ſubjection, and obſervance of the Cormorants, and the coy Ducks, as to the Inſtructions, and deſignes of their Maſters. And as for harmleſs, leſſer, and ſinging Birds; how ſpeedy and truſty Conveighers of Letters are the Pigeons, called Carriors in the Eaſtern Countreys, to the Merchants? How do Parrots, and other Birds ſpeak and ſing, as they are taught, and when they are commanded ſo to do by their Teachers?

Next, how are all ſorts of wild and devouring Beaſts made Tame, and obedient to their Keepers; as the Lyon, Bear, Tyger, Wolf; eſpecially the Elephants, and Rhinoceroſes, ſo much uſed, and imployed in Warres, and for ſervice by the Eaſtern Nations? As alſo thoſe leſs wild, the Horſe, Mule, Aſs, the Camels, Dromedary; and Dogs

of all sorts; Baboons, Apes, & Monkies: of which last, a credible Writer reports, that he knew a Monky to have so well learnt, and obeyed the rules of his Tutor, that he would not only play a Game at Chess, but often give a Check-Mate to a good Gamester.

As to creeping things; although Naturalists report, many strange things concerning their love, and subjection to Man; and dayly experience shews us, with what awe and fear they are possest, when they but hear a humane voice: yet for brevity sake, I will only observe, what is written concerning the Adder, that it hath such a dreadfull apprehension of the force, and power of Incantation; that to avoid the Inchanters voice, she will stop one of her Eares with the end of her Taile, and the other by laying it close to the Earth, which as to the actions, although not to the precise manner of doing, the Holy Scriptures witness, *That the Adder stoppeth her Ear from hearing the voice of the Charmer, charm he never so wisely.*

Psal. 58. 5.

If then there remains, and appears such manifest signs, and testimonies of Mans dominion, and of the inferiour Creatures obedience, and subjection to him, even after the Fall, Gods curse, the Creatures rebellion, and the vacating of Mans commission: How perfectly intire, and absolute, shall this Dominion be, and the Creatures subjection and obedience, when the glorified Saints in the right of Christ, the Lord, and *Heir of all things*, their Head, shall be *as co-heirs with him*, restored to this their Primitive right, and prerogative? which promise and act of Christ, could not be fulfilled, or performed to us, in this particular, (although no small privilege of the Saints) unless before their second, and last degree of Glory, *They raign with him upon the renewed Earth, a thousand years*; according to the Scripture; which Earth, (it is more than probable) shall be furnished as before, with several kinds of Creatures; to the end, that they may be in subjection to, and under the dominion of the Saints, who shall be all Kings; now a King, and subjects, are relatives, so that no subjects, no King. If it be a truth, that they shall not raign over one another, it is as clear a truth, they shall

Heb. 1. 2. Rom. 8. 17.

Revel. 20. 4.

Revel. 20. 6.

ſhall raign over all terrene animals, and inferiour Creatures.

But it may be objected, how ſhall the Creature, according to that aſſertion of the Apoſtle, *Be delivered from Bondage*, they now are under, and enjoy the liberty of the Sons of God, if they be under this ſubjection? Rom. 8. 21.

I anſwer; as it is no diminution of our liberty, that we ſhall then be in ſubjection to God, in Chriſt, becauſe his Service is our perfect freedome; ſo it ſhall be no impeachment, or contradiction, to the liberty in that Scripture intended, to be reſtored to the Creatures; For no other liberty, it is clear, is there meant to be given then, but what they had before; their unwilling ſubjection to bondage, by reaſon of Gods curſe, for Mans ſin; and it, being one of the principal ends of their Creation, to delight, ſerve, and obey Man, Gods Vice-gerent upon Earth, their ſervice therein, according to the Primitive Ordinance of God, (as may be obſerved alſo, in the unwearied motions of the Sun, and Planets) ſhall be their joy, honour, and freedome, not their bondage: This government having no need, or occaſion, to make any ſuch harſh, laborious, oppreſſive, or ſlantering uſe of any Creature, as now: all the Saints vocal commands, being then, by the wonderfull wiſdome, and providence of God, ſo ordered, and made agreeable to the nature, and will of the Creatures, and that by a certain kinde of inſtinct, as that their ſubjection, and obedience, ſhall be as natural, pleaſing, and acceptable to them, as it is to the Fire and Air, to aſcend; they being as ambitious and ready to obey, as the Saints to rule, govern, and command them; ſince all their Orders, and verbal Injunctions, ſhall tend to the great glory of God, ours and their Creator, and of Chriſt our Redeemer.

As to the particular actings, and ſubject matter of the Saints verbal Statutes, and Injunctions in this their Dominion and Govetnment of the Creatures, I ſhall not further inlarge, (as conducing nothing to the ſubject I am now upon) although the Holy Prophets, in myſterious Figures, and expreſſions, hold forth ſome light and diſcovery thereof. Only I deſire it may be obſerved, That

before Mans Fall, the ſeveral genuſſes, or kindes, of all terrene Creatures, were in poſſeſſion of, and enjoyed Paradiſe with *Adam:* elſe, how could they be brought by the Lord to *Adam*, to ſee what he would call them? Gen. 2. 19,20. *And whatſoever Adam called every living Creature, that was the name thereof.* From which I note, the great uſe of the Tongue, and ſpeech of Man in that bleſſed Garden; the certain and cleer Figure of our reſtored and Paradiſical Earth? as alſo that the Creatures were not brought by God to *Adam* only, and barely, to receive their Names; but that *Adam* ſhould particularly, and underſtandingly view them; that ſo he might take ſeriouſly notice of the variety of their kindes, the wonderfulneſs of their formes, and ſhapes; and Phyloſophically inſpect, (as being the wiſeſt of all Earthly Beeings) their reſpective qualities, and natures; that ſo he might not only give them ſignificant, and proper names, (a Prerogative and Character, declaring him Lord and King over them) Revel. 20. 6. *but as a Prieſt unto God*, to both which Offices the Saints are to be reſtored) he might from the dayly contemplation of them, praiſe, admire, and adore; as the Saints alſo ſhall do, the great and only moſt high God, who hath made them, and us, and all things for his own Glory.

From this my weak, and ſhort inquiry, and induction, of a few particulars, it is made clear and evident how excellent a Member the Tongue is; and alſo how great and manifold, the uſe and exerciſe thereof, will be in this our glorified condition. I ſhall now therefore, according to my former Method, conclude this ſubject, and this Treatiſe, with a few Meditations.

Soliloquium. O my Soul, ſhall thy Tongue, voice, and ſpeech, have ſuch an excellent, and glorious employment, in the ſtate of glory, as to be thy Repreſentee Embaſſadour, and Prolucutor to God, Saints, Angels, and Creatures? ſhall it be the moſt loud, ſweet, and full-ſounding Organ, and Inſtrument of the worſhip, and high praiſes of the Trinity in Unity, Father, Son, and Holy Ghoſt, God bleſſed for ever? ſhall it be a vocal Trumpet, in the raviſhing, and moſt melodious Chore of Millions of Millions of glori-

fied

fied Saints and Angels, to ſound forth, and ſpeak of, to one another, the wonderfull works, and providences of God, paſt, preſent, and to come, divulged in the large Mapps of our Creation, Redemption, and Glorification, to his continual, and everlaſting praiſe, and glory? Shall it be a principal Engine, and Actor, as to that Office, and Government, thou ſhalt be placed in, amongſt thy fellow Saints, in this glorious and univerſal Empire of the Lord Jeſus, raigning Perſonally as King, and Mediator, in this his Mediatory Kingdome, upon the renewed Earth? Yea laſtly, ſhall it be the Expreſſor, of all thy Orders, and Commands, in the Execution of thy reſtored Dominion, over the terrene, and inferiour Creatures?

O with holy *David*, (that now glorified Saint,) *Set a watch over thy Lips*, that thou offend not with thy Tongue; and remember that authentick Declaration of thy Judge, Lord, and Saviour, *By thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned*; and that *of every idle word, thou ſhalt give an accompt, at the Day of Judgment*; Becauſe, out of the abundance of wickedneſs that is within the Heart, the Mouth ſpeaketh. *If any Man* (ſaith St. *James*) *offend not in word, the ſame is a perfect Man, and able alſo to bridle the whole Body. Behold* (ſaith the ſame Apoſtle) *we put Bits into the Horſes mouths, that they may obey us, and we turn about their whole Body; Behold alſo the Ships, which though they be ſo great, and are driven of fierce Winds, yet are they turned about, with a very ſmall Helme, whether ſo ever the Governor liſteth; Even ſo the Tongue is a little member, and boaſteth great things; Behold how great a matter a little Fire kindleth; And the Tongue is a Fire, a World of iniquity; ſo is the Tongue amongſt our Members, that it defileth the whole Body, and ſetteth on Fire the courſe of nature; And it is ſet on Fire of Hell: For every kind of Beaſts, and of Birds, and of Serpents, and the things in the Sea is tamed, and hath been tamed of Mankinde; But the Tongue can no Man tame, it is an unruly evil, full of deadly poyſon; Therewith bleſs we God, even the Father; and therewith curſe we Men, which are made after the ſimilitude of God: ſhall out of the ſame*

Pſal. 141 3.

Matth. 12. 37.

Matth. 12. 36.

matth. 12. 34.

James 3. 2.

3.

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Mouth proceed blessing, and cursing? O my Soul, these things ought not so to be; 11, *Doth a Fountain send forth at the same place, sweet, and bitter? Can the Figg-Tree* 12. *(O my Soul) bear Olive-Berries; either a Vine Figgs? so can no Fountain both yield salt Water, and fresh. Therefore,* James 1. 26. *If any Man seem to be religious, and bridleth not his Tongue, but deceiveth his own Heart, this Mans Religion is vain.* Titus 3. 2. *Speak evil of no Man;* Ephes. 4. 29. *Let no corrupt communication proceed out of thy Mouth, but that which is good, to the use of edifying, that it may minister grace to the Hearers;* Ephes. 5. 4. *Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks;* 1 Cor. 15. 33. *Since evil Communications corrupt good Manners.*

O my Soul, is cursing, swearing, vain, wanton, and evil-speaking, the Rant and Garb of the wicked; yea, the Language of Hell? And is holy, and a religious discourse and communication, the Character, and Dialect of Saints upon Earth? and praises, and thanksgiving, the exercise of the Spirits of just Men made perfect, and of the glorious Angels? Yea, the Language of Heaven? O let not thy Tongue learn, or speak, the Language of *Ashdod*, but of *Canaan*; not the blasphemous roarings of the Devils, and the damned; but the sweet Anthems of the Saints, and Angels. Yea, begin thy Heaven upon Earth; and be warbling and tuning this blessed and useful Instrument, thy Tongue, to *Psalmes, Hymns, and* Nehe. 13. 24. Ephes. 5. 19. *spiritual Songs, singing and making melody in thy Heart to the Lord;* Psal. 14. 7. For it is good to sing praises to our God: Psal. 103. 1, 2, 3, 4, 5. For it is pleasant, and praise is comely. *O bless the Lord O my Soul, and forget not all his benefits, who forgiveth all thine iniquities, and healeth all thy diseases; who redeemeth thy life from destruction, who crowneth thee with loving kindness, and tender mercies; who satisfyeth thy Mouth with good things, so that thy Youth is renewed like the Eagles.* O my Soul, shall thy Tongue in the next glorious Life, be thy Chronologer, and Orator to Gods praise, before; and to thy fellow Saints, of Gods works, and providences, past, present, and to come? O be exercising, and conning over thy Lesson, in this Life:

And

And in-ure it here, to what it shall do hereafter. Say to thy friends, relations, and fellow Christians; *Come and hear all yee that fear God, and I will declare what he hath done for my Soul.* Yea, let thy Tongue be thy glory, and as the Tongue of a ready Writer. *Let thy Mouth speak of wisdome; and the Meditation of thy Heart, of understanding. Remember the Days of old, meditate of all Gods works, muse on the works of his Hands, speak of the might of his terrible acts, and declare his greatness; Abundantly utter the memory of his great goodness, and sing of his righteousness, whilst thou livest; praise the Lord, yea, sing praises unto thy God, whilst thou hast any Beeing.* O my Soul, shall the Saints in this glorious Empire of Christ in the new Heaven, and new Earth, be all Kings; and yet as one Star differs from another in glory, so they there shall have different degrees of gifts, and graces, offices, and imployments; every Vessel being full of grace, and glory, although of different measures, and capacities; not ruling, or lording it over one another; and yet of necessary and excellent use, by reason of their various and different gifts, manifestations and employments, to add an encrease of happiness, blessedness, and glory to each other; a pattern, and resemblance of which joynt Kingship, under one Head, and King, the Lord Jesus, (as was mentioned before) is seen in the natural Body, and in the militant, and mystical Body of Christ; The Saints glorified, being like so many precious Stones, (which although of different bigness, and value, yet being judiciously set, by a skilfull Jeweller) to radiate one upon other, that they add luster each to other, and without any diminution, to the worth of any individual Stone, serve necessarily, to the greater and fuller perfection of the Jewel?

Will it be thus O my Soul, and will thy Tongue be then a principal Actor, in this thy most honourable station, and vocation? *Serve thy God with David in thy Generation,* not hiding any Talent God hath given thee, with the slothfull Servant in the Earth. *Set not thy Candle under a Bushel, but upon a Table,* that it may enlighten the whole House, thy Family, thy Friends, thy fellow-

Psal. 66. 16.
Psal. 108. 1.
Psal. 45. 2.
Psal. 49. 3.
Psal. 143. 5.
Psal. 145. 4, 6, 7.
Psal. 146. 2.
Acts 13. 36.
matth. 25. 25.
Mark 4. 21.

Members; yea all (*except Dogs, or Swine*) that thou converſeſt with; *ſpeaking unto them*, as the Saints no doubt ſhall do, to one another in Glory, *to edification, exhortation, and comfort*; declaring to them, (to the praiſe and glory of God) thy experiences, thy conſolations, and Divine manifeſtations. And *for as much as thou art zealous of ſpiritual gifts; ſeek, that thou maiſt excell to the edifying of the Church*; that ſpiritual Body of Chriſt, whereof thou art a living Member. *And* ſince *God*, as the Apoſtle excellently obſerves, *hath ſet ſome in the Church; Firſt Apoſtles, ſecondly Prophets, thirdly Teachers; after that Miracles, then gifts of healing, helps, Governments, diverſities of Tongues*; Covet thou earneſtly the beſt gifts; *For there are diverſity of gifts, but the ſame Spirit; But the manifeſtation of the Spirit, is given to every Man to profit withall; To one is given by the Spirit, the Word of Wiſdome; to another, the Word of Knowledge, by the ſame Spirit; to another Faith, by the ſame Spirit; to another the gift of Healing, by the ſame Spirit; to another working of Miracles; to another Prophecie; to another diſcerning of Spirits; to another, diverſ kinds of Tongues; to another, the interpretation of Tongues; but all worketh that one, and the ſelf ſame Spirit, dividing to every Man ſeverally, as he will; For, as the Body is one, and hath many Members, and all the Members of that one Body, being many, are one Body; ſo alſo is Chriſt. If they were all one Member, where were the Body? The Eye cannot ſay to the Hand, I have no need of thee; again, the Head unto the Feet, I have no need of you; Now we are the Body of Chriſt, and Members in particular.* Therefore O my Soul, ſince thy Tongue, as to all divine, and ſpiritual gifts, is now thy principal Agent, and Expreſſor: And ſhall be then, when as a Member of Chriſt, myſtical Body, in this his glorious Kingdome, thou ſhalt be plac'd in thy Function, and reſpective adminiſtration, be not ſpiritually idle, but ſit, and exerciſe thy Tongue continually, in declaring to others, according as it ſhall be revealed to thee, by the Holy Spirit, the *Magnalia Dei*, the wonderfull ways, and works of God. *Freely thou haſt received, freely give.*

Math. 7. 6.

1 Cor. 14. 3.

1 Cor. 14. 12.

1 Cor. 12. 28, 31.

1 Cor. 12. 4, 7, 8, 9, 10, 11, 12, 19, 21, 27.

matth. 10. 8.

O

O my Soul, shalt thou then be as one of Christs Vice-roys, over all inferiour Creatures; shall thy Dictates, Orders, and Commands, be received and obeyed by them, as the voice of God? O let not then thy speech, now, to them be mixt with oaths, and cursings, according to the vsuall, and fashion of the wicked of the Earth; whose behaviours towards the poor *Brutes*, are more like to Devils, than Men, or Christians. Yea, let thy employment of them, and rule over them, be gentle, milde, and moderate; not cruel, or oppressive, since *the good Man* (saith the Scripture) *is mercifull towards his Beast*: And the tenderness of thy God towards them expresst as one of the reasons of his commanding *a seventh Days rest, That thy Beast may rest as well as thee*, teaches, what respect, and considerate pitty, and compassion he expects from thee towards them, as being fellow Creatures, suffering what servitude they undergo, for thy sin; and from which *they shall be freed and delivered in thy glorious liberty*. But instead of speaking evil of, or to the inferiour Creatures, do thou now, as thou shalt do, in the World to come; with thy Heart, and Tongue, praise and glorifie thy God, after the Example of holy *David*, *Psal.* 148. throughout, in, and for them, admiring his love, and goodness to thee, to them, as also his unexpressible, yea unconceivable power, and wisdome declared in their various formes, wonderfull strength, strange qualities, excellent virtues, and uses; as being the great end of their, and thy Creation; as the Lord declares to *Job*, when he bids him behold *Behemoth* and *Leviathan*, and leaves upon Record, for our Instruction, and Imitation, so large a description of them, and of others of his Creatures. This holy exercise, both of mind and voice, in the contemplation of the Creatures, was without doubt a chief employment of *Adam* in his innocency. Let it be thine then in thy return, and travailing to this second Paradise; that what is begun by thee here in grace, may be perfected there in Glory.

O glorious God, and mercifull Father; O infinite, loving, and gracious Saviour, and Redeemer; O holy and Eternal Spirit, my Sanctifier, three infinitely glorious Persons,

Prov. 12. 10.

Exod. 23. 12.

Rom. 8. 21.

Read *Job* chap. 38. chap. 39. chap. the 40. & 41. throughout.

Ejaculation.

sonsy One Omnipotent, only wise, and Eternal God,
Blessed, blessed, blessed from everlasting to everlasting,
who hath so highly honoured and dignified me,
Psal. 22. 6. Ephes. 2. 4, 5, 6. As to love me, even me in the first
Word, and so Man, As to love me, even me in the first
nally begotten, and only beloved Son, the Lord Jesus
God-Man, and in him, from before all beginnings, to
1 Pet. 1, 2. Ephes. 2. 10. sect me unto Eternal Life, and Salvation; Creating me
unto immortality and glory, in giving me an immortal
Soul and a Body that shall assuredly be raised to life and
glory, by thy Almighty Power, and by the virtue of the
Resurrection of thy Head, and Saviour, who hast mi-
Ephes. 2. 1, 4, 5. raculously raised me from a sinful death unto a spiritual
Rom. 1. 6. life, many effectual Calling, through Adoption, the San-
Rom. 8. 15. ctification, and Inhabitation of thy holy Spirit, as having
Rom. 15. 16. freely justified me in thy Son, the Lord my righteous-
Rom. 8. 9. ness, and by this blessed and inseparable union to me
Rom. 3. 24, 25, 26. in thy Son, by the Holy Ghost, given me assurance of
Jerem. 13. 6. eternal Life, and Glory, which shall indubitably be
1 Cor. 15. 53. my Soul at my dissolution, and be compleat at the
John 6. 54. union of Soul and Body at the Resurrection of the just.
Luke 14. 14. What shall I render unto the Lord for all his benefits?
Psal. 116. 12. 108. 1, 2. God my heart is fixed, I will sing, and give praise, even
with my glory, Awake my Heart, awake my Tongue,
(all will awake early, and join with the Arch-Angels
and Angels, and the Church Triumphant in Heaven,
and with the Holy Catholick Church upon Earth, in
Heavenly exercise of praise, and thanksgiving, O Lord,
Jerem. 17. 10. whose only prerogative it is, to search the heart, thou
knowest that these are the desires, and motions of my
Rom. 7. 19. Soul, yet with holy Paul I cry out, that to will is present
John 15. 5. with me, (through thy grace,) but how to perform I
know not. Blessed Saviour, give me of thy fulness
to receive grace for grace, I ca be pleased to add grace
to grace, since thou alone workest in us both the will
Phil. 2. 13. and the deed; and the Heaven-aspiring, pleasing flame
of praise, ariseth only from thy Divine Fire of know-
ledge, and holy affections. Eternal Father, let not this
noble Instrument of thy Glory, my Tongue, be tuned
to the vain and wanton Layes of the World, and Sin,
left thereby being cracked, unstrung, and made unfitable
for

for thy service here, it, and my whole Body with voluptuous Divers, be cast as useless into the Fire of Hell, where a drop of cold Water will not be allowed to cool a flaming lascivious Tongue? But let me, O Lord, be continually chanting the Sanctus Deus, and the singing those Evangelical and prophetical Songs of the four beasts, and four and twenty Elders, (the figure and representative of thy holy Church) saying, and singing, *Holy, holy, holy, Lord God Almighty, which wast, and art, and art to come; Thou art worthy O Lord, to receive Glory, and Honour, and Power, for thou hast Created all things, and for thy pleasure, they are, and were Created. Thou O blessed Saviour art worthy to take the Book of the Providential Decrees, and Actings of the Father, as concerning thy Church, and to open the Seals, and to discover the meaning thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every Kindred, and Tongue, and People, and Nation. And hast made us unto our God, Kings, and Priests, and we shall reign on the Earth. Worthy art thou O Lamb, that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. Blessing, and glory, and power, be unto (thee, O Father) That sits upon the Throne, and unto the Lamb, for ever and ever. Great and marvellous are thy works, Lord God Almighty; just, and true, are thy ways, O King of Saints. Who shall not fear thee, O Lord, and glorify thy Name, for thou only art holy. For all Nations shall come and worship before thee, for thy Judgments are made manifest,* and thy wrath, in the raising thy Witnesses, thy Magistracy, and Ministry, and pouring forth thy wrath upon the Beast, the Man of Sin, that Western Anti-christ, and Rape, and upon that Mystery of Iniquity, *Babylon* the great, the Mother of Harlots, and Abominations of the Earth, which is also spiritually called *Sodom*, and *Egypt*, and literally *Rome*, the Throne, and Seat of the Beast, and two-horned Beast, the false Prophet, which is come now into remembrance before thee O God, to give unto her the Cup of the Wine of the fierceness of thy wrath:

Rev. 4. 8, 11.

Revel. 5. 8.

9.

10.

12.

13.

Revel. 14. 1.

Rev. 15. 3.

4.

Twelve wonderfull acting or works of God to be fulfilled.

Revel. 11. 7.

The raising of the witnesses.

Rev. 11. 11, 12.

Rev. 13. 2, 3.

Rev. 17. 5.

The ruine of Rome.

Revel. 14. 8.

Revel. 16. 19.

Revel. 13. 11. Revel. 19. 20. Revel. 16. 19. Revel. 18. 7, 8.

3. *The ruine of the Papacy.*

Revel. 17. 11.

Rev. 13. 12, 13.

Revel. 19. 20.

Revel. 19. 16.

Revel. 14. 1, 2, 3, 4.

Revel. 14. 7. 8.

Read *Rom* 9. Verse 25, 26, 27, 28, 29.

4. *Israels Conversion.*

Read *Rom.* 11. v. 25. to v. 33.

Read *Ezekiel* chap. 37. unto chap. the 40.

she saith now in her heart, *I sit a Queen, and am no Widdow, and shall see no sorrow*; therefore shall her *Plagues come in one Day, Death, and Mourning, and Famine, and she shall be utterly burnt with Fire, for strong are the God that Judgeth her.* And the Beast, the Pope that *was, and is not*, that is the Eight Head, and is of the Seventh, shall go into Perdition, and be *taken*, and *with him the false Prophet*, the *Roman* Church, and Hierarchy, *that wrought Miracles before him, with which he deceived them that had received the mark of the Beast, and them that worshipped his Image*; *These both shall be cast alive into a Lake of Fire, burning with Brimstone*; First in this life, by a direfull excommunication by all the Churches of Christ; and after this life, to the Fiery Lake of Hell. O Almighty Saviour, who art *King of Kings, and Lord of Lords*; shall my Tongue in my glorified condition, (as hath been shewed) sing thy praises, declare, and perpetuate the memory of thy wonderfull actings, after thou hast done them; O let me now before thou doest them, (as beholding them very neer, through the Perspective of thy Word, by the Eye of my Faith) sing that new Song of praises before thy Throne, concerning thy great and marvellous providences, *with the hundred forty and four thousand*, thy Virgins, and redeemed ones, that stand with thee, on Mount *Sion*, (the Figure of thy Church) and triumphingly declare with the Angel, that the *Hour of thy Judgment is come*; and that *Babylon is fallen, is fallen, that great City*, because *she made all Nations drink of the Wine of the wrath of her Fornication.*

Let me also, as by the same prospect of Faith, beholding the Call, and Conversion of thy antient People *Israel*, and scattered *Jewes*, to be at hand; and the total destruction of *Gog*, and *Magog*, (the blasphemous Mahumetan *Turk*) by their Sword, and in their Land; and there, and praise thy Name, for it is wonderfull, fearfull, and glorious.

O my Lord, hast thou also declared and promised by thy Holy Apostle *John*, that thou wilt shortly *lay hold on the Dragon, that old Serpent, which is the Devil, and Sathan,*

Sathan, and bind him for a thousand years; Casting him into the bottomless Pit, and shutting him up, and setting a Seal upon him, that he should deceive the Nations no more, untill the thousand years shall be fulfilled? And that then all the ends of the World shall remember, and turn unto thee O Lord, and all the Kindreds of the Nations shall worship before thee? And the Kingdomes of this World shall become the Kingdomes of Thee, our Lord, and of thy Christ, and He shall raign for ever? Lord, shall I foresee such a blessed, and happy age; as this, when, as a natural, and rational effect of Sathans binding, and thy casting him, and all his Legions of Devils, into the local Hell, and of thy plentuous pouring forth of the gifts, and graces of thy Spirit, according to the Prophets, the whole World shall be converted to Christianity, all Wars and Contentions shall cease, *Swords shall be turned into Plow-shares, and Speares into Pruning-hooks*, and the Nations shall learn Warre no more; And long life, and peace, and plenty, shall Crown this Orbe; when all Idolatry, Ignorance, open profaneness, and wickedness shall be laid aside; and purity, light, and unity in life and doctrine, worship, and discipline, shall shine forth throughout the Earth, even above the Primitive times, when saving knowledge, and a Salomonial wisdome, shall cover the Earth, even as the Waters cover the Seas? Shall I, I say, behold all this, by faith, through the gracious illumination of thy blessed Spirit, in thy Word of Truth? And shall I not cry out with holy *David*, *Lord open thou my Lips, and my Mouth shall shew forth thy praise?* yea often glorify thee, in singing the 96. *Psalme*, which being a clear Propheſie of this time, thy Spirit indited to that purpose, as also the 97. the 98. the 99. and the 100. *Psalmes.*

O Lord, hast thou foretold, and promised by thy Prophet *Daniel*, *That Judgment shall be given unto the Saints of the most High, and that the Saints shall possess the Kingdome?* That then *Righteousness shall be the Girdle of thy Loynes, and faithfulness the Girdle of thy Reines?* That thou wilt *give us Judges as at the first, and Counsellers as at the beginning*, and that thou wilt make our

5ly. *The Destruction of the great Turk.*
6ly. *The binding of the Devil for 1000. Years.*
Rev. 20. 23.
7ly. *The Conversion of the World.*
Psal. 22. 27.
Rev. 11. 15.
Joel 2. 28, 29.
Isay 54. 13.
Isay 32. 15, 16, 17, 18.
Isay 44. 3.
Psal 72, 11, 17.
Psal. 82. 8.
Psal. 86. 9.
Isay 60. 3.
Isay 2. 2.
Jerem. 27. 7.
Dan. 7. 14.
Hag. 2. 7.
Isay. 2. 4.
Psal. 29. 11.
Psal. 27. 11.
Psal. 72. 3, 7.
Isay. 9. 7.
Isay. 65. 20, 22.
Isay 54. 13.
Isay 66. 12,
Jerem. 31. 12, 13, 14.
Isay. 2. 18, 60, 17, 20.
Read for further proof of this peaceable Kingdome of Christ. Isay. cap. 60. 65. *from the beginning to the end.*
Zeph. 3. 9.
Zach. 14. 9.
Isay. 11. 6.
Zach. 12. 8.
Psal. 51. 15.
Read these Psalms, being a clear Propheſie of the victorious and peaceable Kingdome of Christ.

Bly. The Destruction of all Christs enemies under his victorious Kingdom.

Exactors righteousnes? That the *Judgment shall sit, and the Kingdome, and Dominion, and the greatnes of the Kingdome under the whole Heaven, shall be given to the People, of the Saints of the most High, whose Kingdome is an everlasting Kingdome, and all Dominions shall serve Him?* Yea, is this that sift, and universal Monarchie, and victorious Kingdome, which is by thy Almighty Power, and Spirit, to be acted and carryed on by thy Saints, when as it is witnessed by the Prophets, and thy Servant *David, Thou shalt break thy Enemies with a Rod of Iron, and shalt dash them in pieces, like a Potters Vessel, when the Lord at thy right hand, shall strike through Kings, in the Day of his wrath, and shalt Judge amongst the Heathen, and shall fill the places with the dead Bodies, and wound the Heads over many Countries?* When thou shalt put a *two edged Sword into the Hand of thy Saints, to execute vengeance upon the Heathen, and punishment upon the People, to bind their Kings with Chains, and their Nobles with Fetters of Iron, to execute the Judgment written; this honour have all the Saints?* Yea, is this thy victorious Kingdome and Government, wherein righteousnes, peace, holiness, and purity, shall be so greatly exercised, and exalted, by, and under thy Saints upon Earth, confirmed by thee, in a Vision, to thy Apostle *John*; who declares, that after Sathan was bound by thee, a thousand years, *He saw Thrones, and they* (to wit) thy Saints) *sate upon them, and Judgment was given unto them?* The Prodromus to which Sessions, he saw, *Revelations* the 19. from Verse the 11. unto the end of that Chapter?

Ply. 7. 22. Isay. 11. 5. Isay. 1. 26. Isay. 60. 17. Dan. 7. 26, 27.

Psal. 2. 9. Psal. 110. 5, 6,

Psal. 149. 6, 7, 8, 9.

Rev. 20. 4.

Revel. 19. Verse 11. to the end.

And shall not both my Tongue, and Heart, in the certain belief, that these wonderfull prophetical promises shall, yea, are now, at the point, to be made good unto thy Church, and to be fulfilled; praise, and glorifie thee, in the joyfull expectation thereof; in those words, which thy own Spirit Indicted on this subject, and for this purpose; *O clap your Hands all yee People, shout unto God with the voice of Tryumph, for the Lord most High is terrible, he is a great King over all the Earth, He shall subdue the People under us, and the Nations under our Feet,*

Psal. 47. 1, 2, 3,

Feet; he ſhall chooſe our Inheritance for us, the excellency of Jacob, whom he loved; For God is the King of all the Earth, ſing yee praiſes with underſtanding; God raigneth over the Heathen, God ſitteth upon the Throne of his Holineſs; The Princes of the People are gathered together, even the People of the God of Abraham; for the Shields of the Earth belongeth unto God, he is greatly exalted.

O bleſſed Saviour, who art that great Prophet, promiſed by *Moſes*; yea, the Lord God of the Prophets; Haſt thou foretold to us by them, that after the *binding and ſealing up Sathan, and all the Powers of Darkneſs, in Hell, the bottomleſs Pit*; thy Saints, thy Church ſhall enjoy a Sabatiſme, a thouſand years of reſt, and peace, upon this Earth; which I humbly expect, when their ſix thouſand years of trouble, labour, and perſecution ſhall be expired, typified, and prefigured (as I in all humility conceive) in the Arks reſting the 17. Day of the 7. Month, as a Type of this reſt in the ſix Days Creation, and thy ſeventh Days reſt; and in thy appointing us a laborious Week, and ſix Days of Work, and every ſeventh Day to be a Sabbath, a Day of reſt to us, and the Creatures; And in the ſeventh Years reſt to the Field, and releaſe to Servants; the righteouſneſs, and holineſs, peace, plenty, and happineſs: of which their raign, and Kingdome, I but lately mentioned, and evidenced, by a few Scriptures of many, that clearly hold it forth to us? O let my Heart, and Tongue, in the aſſured faith of thy accompliſhing this great work, ſing with joy the ſeventy-ſecond *Pſalme*; The lively Propheſie of this thy peaceable Kingdome, under thy Saints upon Earth, under the Type of *Solomon*; concluding with the Holy Pſalmiſt, *Bleſſed be the Lord God of Iſrael, who only doth wonderous works; And bleſſed be his glorious Name for ever; And let the whole Earth be filled with his Glory, Amen.*

O Lord, the Judge of all the Earth, haſt thou promiſed to come unto us the ſecond time, without Sin, unto Salvation; but in flaming Fire, to take vengeance of all that know thee not? Hereby deſtroying them and Hypocrites, together with the Apoſtatizing Nations, called

Deut. 18. 15, 18, 19. Revel. 22. 6. Revel. 20. 1, 2, 3. Heb. 4. 9.

10ly. *The Saints peaceable raign for 1000 years.*

Gen. 2. 1, 2, 3. Exod. 20. 8, 9, 10, 11.

Pſal. 72. 18, 19.

Gen. 18. 25. Heb. 9. 28. 1 Theſ. 1. 8.

10ly. *The Deſtruction of Gog and Magog, and the World by Fire, at Chriſts ſecond coming.*

Revel. 20. 7, 8, 9, 10.

Rev 20. 4, 5. compared with Luke 14. 14. 1 Cor. 15. 23. 1 Thes. 4. 16.

Rev. 20. 6.

Rev. 5. 10.

Isai. 65. 17. 2 Pet. 3. 13. 1 Cor. 15. 23. 1 Thes. 4. 16. Rev. 20. 5.

1 Cor. 15. 42, 43, 44.

Phil. 3. 21. 1 Joh. 3. 2.

Vid. my Chronology of the Age of this World, taken out of the Scripture. Which will shortly be published.

Dan. 12. 13.

Heb. 11. 1.

2 Tim. 1. 10. Hos. 13. 14. 1 Cor. 15. 54, 55, 56, 57.

11ly. The Day of Judgment beginning with the rewarding the Saints: And ending with the Judging the wicked, and Devils.

Gog, and *Magog*, as Sprung from a *Scythian* Root, seduced from the true Faith, by the deceits of Sathan, at his loosing for a season; *The number of whom is as the Sand of the Sea, and* by him gathered together, to *incompass the Camp of thy Saints, and the holy City*, thy true Church, made up of *Gentiles*, and *Israelites*. Hast thou then promised a Resurrection of the Just, even of all thine Elect ones, and Martyrs; and that *They shall be Priests of God, and of* thee O *Christ, and* that they *shall raign with thee a thousand years?* For thou *hast made us unto our God Kings and Priests, and we shall raign upon Earth*: Even in that *new Heaven, and new Earth*, which thou wilt create, shall our Salvation be then perfected, and compleated, in that first Resurrection, the Redemption of our Bodies, now *sowen in Corruption*, but then *raised in Incorruption*; *sowen in dishonour*, but *raised in Glory*; *sowen in weakness*, but *raised in Power*; *sowen a natural Body, but raised a spiritual Body*, and glorious, like unto thee O Lord.

For ever blessed Redeemer; shall I according to Scripture-Chronology (probably) about twelve hundred and thirteen years hence, with holy *Daniel, stand in the Lot, at the end of the Days*, and in my glorified Body, with the many myriades of Angels, and glorious Saints upon the renewed Earth, behold, and enjoy thee personally a thousand years? shall my Tongue then declare thy Acts, and the wonders of thy love, mercy, and truth, and praise thee with them, for this thy great salvation; as being in a sure possession of Glory? O let my Heart, and Tongue, now praise thee in faith, and assurance thereof; Since *Faith is the substance of things hoped for, the evidence of things not seen.* Yea, let me with thy Prophet and Apostle, Tryumph over that last Enemy, Death; and singing, say, *O Death where is thy Sting, O Grave where is thy Victory? The Sting of Death is Sin, and the strength of Sin is the Law, Death is swallowed up in Victory. Thanks be to God, which giveth us the Victory, through thee our Lord Jesus Christ.*

O thou whose Name is called *the Word of God*, who art the *King of Kings, and Lord of Lords*; *the only*

Potentate

Potentate, to whom all Judgment is committed by the Father, and who art *ordained of God to be the Judge of the quick and of the dead*; *we must* therefore *all appear before thy Judgment Seat*: when *thy righteousness shall shine forth as the Light, and thy Judgment as the Noon-Day*; in giving to every one according to their works: And to all thine Elect, called thy Sheep, at thy right hand, (who are freely justified by thy righteousness) according to the goodness of their thoughts, words, and deeds; which, (and not any of their sins as being fully satisfied for, and blotted out by thy Death and Merits) shall then be remembred, as being the fruits of thy own Grace; That so thy Saints may be gradually rewarded, according to their works, not for their works, both in the new Earth, and highest Heavens, with Eternal Life and Glory; *And inherit the Kingdome prepared for them before the Foundation of the World.* After which act of thy remunerative Justice, and thy Raign upon the renewed Earth, with thy Saints a thousand years, thou wilt I believe, raise and Judge all the wicked, called the Goats, at thy left hand, and the Apostate Angels, according as thou hast declared in thy Word of Truth; when, every ungodly one shall be sentenced, and punished, proportionable, and according to the evil of their thoughts, words, and actions; then being all made manifest, who with the Devils, their Tempters and Tormenters, shall by thy mighty Angels be *cast into the Lake of Fire*; the Locall Hell, unto Eternity. This is the second Death.

Rev. 19. 13, 16; 1 Tim. 6. 15. John 5. 22. Acts 10. 42. 2 Cor. 5. 10. Psal. 37. 6. Mat. 16. 27. Mat. 25. 33. Isai. 53. 11. Rom. 3. 26. Isai. 44. 22. Acts 3. 19. Rom. 4. 25. 1 Cor. 15. 3. Rom. 5. 17. Rom. 12. 5. Rom. 2. 6. Revel. 2 23. Rom. 2. 7, 10. Mat. 25. 34. Revel. 20. 4. Mat. 25. 33. Revel. 20. 5. 1 Cor. 6. 3. Revel. 20. 12. Luke 12. 2. mat. 25 41. Rev. 20. 14, 15. Luk. 21. 26, 28. mat. 25. 30.

O my King, my Judge, my Spouse, shall this dreadfull time of Judgment, fearfull indeed to the wicked, but a most joyfull Day to the Godly, certainly come upon the World, according to thy Word? Shall there be a long tract of time measured out, in the acting, and manifesting thy Judgments, and magnifying the glory of thy remunerative, and vindicative Justice, to the World, as well as there hath been a long space, of proclaiming, and holding forth the Golden Scepter of thy free Grace, and incomprehensible love, and mercy, to the Sons of Men? Is this truth one of the Articles of the Christian Faith, and as certain to us, as the Day of our

death, according to that unrepealable Statute, *It is appointed to Men once to dye, and afterwards comes the Judgment?* Shall the Crowns, dignities, and rewards, conferred upon thy Saints, be one chief subject of praise, and fill the Mouths of Men, and Angels, with continual Hallelujahs unto God; not only whilst they rest upon the renewed Earth, but also in the highest Heavens, after the end of this long Day, and the pouring out of thy wrath, and execution of thy righteous Judgments upon wicked Men, and Devils; when thy glorious justice in both the parts thereof shall be finished, and compleated, according to that Propheſie of the Psalmist, then perfectly fulfilled, *Verily there is a reward for the righteous. Verily he is a God that judgeth in the Earth?* O let both my Heart and Tongue, now inure themselves to this Subject, since I live by *faith*, and not by *sense*, and sing with the Elect ones in the *Revelations*, that prophetical Song, calculated for this time, saying, *Hallelujah, Salvation, and Glory, and Honour, and Power, unto the Lord our God, for true and righteous are his Judgments; Praise our God all yee his Servants, and yee that fear him, both small, and great; Hallelujah, for the Lord reigneth; Let us be glad, and rejoyce, and give honour to him, for the Marriage of the Lamb is come, and his Wife hath made her self ready; And to her was granted, that she should be arrayed in fine Linnen, clean, and white, for the fine Linnen is the righteousness of Saints; Blessed are they that are called to the Marriage Supper of the Lamb.*

Heb. 9. 27.

Psal. 58. 11.

Rom. 1. 17.

Revel. 19. 1, 2, 5, 6, 7, 8, 9.

12ly. *The end of Christs Mediatory Kingdome, and the translation of the Saints to Heaven, there to be for ever.*
Revel. 15. 3.
Rom. 8. 4.
Rom. 5. 9.
John 16. 33.
Rom. 6. 6.
Colol. 2. 15.
Luke 14. 14.
Rom. 8. 23.
1 Cor. 15. 26.
Psal. 68. 18.

O King of Saints, and King of Nations, our Almighty Saviour, and Conquerer; who hast fulfilled the Law, satisfied Divine Justice, overcome the World, Crucified Sin, spoiled Principalities, and Powers; and wilt at the Resurrection of the Just, and the Redemption of our Bodies, destroy our last Enemy Death, and after the Judging and Hellifying, of wicked Men, and Devils, wilt in Tryumph ascend on high, with thy Elect, and lead Captivity Captive, that the Glory which thy Father gave thee, may be given them, that they may be with thee where thou art, and may behold the Glory which

which he hath given thee, and poſſeſs *an inheritance incorruptible, and undefiled, and that fadeth not away, reſerved in Heaven for us*, where *we ſhall be ever with thee our Lord, and ſee God face to face*, and in thee the perfections of all Creatures, as in their firſt cauſe: And know thee (according to our meaſure) as we are known by thee; Bleſſed Mediator, this is that time, when, *all rule, all authority, and power, being put down*, and under thee in the Kingdome of thy Saints; and under thee in thy perſonal, and glorious raign upon Earth: All Enemies, even Death it ſelf being deſtroyed, and put under thy Feet; thou ſhalt deliver up the Kingdome (ſo far as it is Mediatory, perſonal, and ſingly acted, and managed by thee, in thy humane appearance, and Man-hood) to God, even the Father; That ſo thou the Son (as being alſo as Man, the Son of God) might be ſubject, as to thy preſent kinde of adminiſtration, *unto him, that put all things under thee, that God may be all in all*; And the whole Univerſe and Creation, both in Heaven, and Earth, eſpecially thy ſpiritual Body, thy Church, may be immediately governed, and influenced by him, who is three in one, God bleſſed for ever; To which myſtical Body, thy Spouſe, and Church, as alſo to Angels, thou ſtill remaineſt Head, and Lord for ever: which being now perfectly, and inherently, ſanctified, and graciouſly admitted, through the glorious inhabitation, and communion of thy moſt holy, and eternal Spirit, to an immediate fellowſhip, real, and ſpiritual union (although not eſſential) with the *Father, Son, and holy Ghoſt*, one God bleſſed for ever, ſhall live eternally in the life of God; and in whole, and in part, as reſpecting every individual Member, and Veſſel, be always full; yet always increaſing, in knowledge, grace, and glory, as Eying, and enjoying, continually, the Divine Nature, and caſt into an Ocean, of infiniteneſs unto Eternity.

This is the Generation of them that ſeek thee, that ſeek thy face, O God of Jacob. Therefore let both my Heart and Tongue, even now, O Lord prepare, and begin to praiſe thee, as from *Piſgath*, with beholding *Canaan*; and by faith, the eye of my Soul, from the raiſed hill of

Joh. 17. 22, 24.
1 Pet. 1. 4.
1 Theſ. 4. 17.
1 Cor. 13. 12.
1 Cor. 15. 24.
1 Cor. 15. 24, 25, 26.
1 Cor. 15. 28.
mat. 28. 18.
Luke 1. 32.
1 Cor. 15. 28.
Epheſ 1. 20, 21, 22, 23.
Coloſ. 1. 10.
Ephe. 2. 18, 22.
1 John 1. 3.
1 Cor. 6. 17.
1 Cor. 12. 13.
Joh. 11 25, 26.
John 8. 12.
Coloſ. 3. 3.
Rom. 5. 17.
John 6. 57.
Joh. 14. 19.
Pſal. 24. 6.
Numb. 23. 14.

2 Cor. 12. 2. holy Contemplation, viewing this Saint *Paul*'s third Heaven; the Throne of God, and of his glory; and the many, yea innumerable ſhining, and ſtarrified Manſions, in thy Fathers houſe, (the places prepared by thee for thy Saints) as alſo their Kingdome, and State of endleſs glory, happineſs, and bleſſedneſs: In the raviſhing Meditation of theſe things, their tranſlation, and thy ſecond moſt glorious and tryumphant Aſſention, O let me ſing and rejoyce, in the words of thy Prophet *David*, foretelling both thy Aſcentions; Pſal. 47. 5, 6, *God is gone up with a ſhout, the Lord with a ſound of a Trumpet; ſing praiſes to God, ſing praiſes; ſing praiſes to our King, ſing praiſes.* Pſal. 24. 7. *Lift up your Heads O yee Gates, and be yee lift up yee everlaſting Doors, and the King of Glory ſhall come in.* 8, *Who is this King of Glory? the Lord, ſtrong and mighty, the* 9, *Lord mighty in Battel. Lift up your Heads, O ye Gates;* 10. *even lift them up ye everlaſting Doors, and the King of Glory ſhall come in. Who is this King of Glory? the Lord of Hoſts, He is the King of Glory. Selah.*

I have now by Divine aſſiſtance, according to my 1 Cor. 13. 9, 12. weak-ſightedneſs, (for all Men here know but in part, and as in a Glaſs darkly, and imperfectly) taken a view of the Land of Promiſe, the Inheritance of the Saints, in Coloſ. 1, 12. light, and preſented to the Lord, and to his Spouſe the Church, what diſcoveries he hath in great mercy given me, as concerning Eternal Life, that laſt and great Article of the Chriſtian faith, begun viſibly, in the Saints glorified condition, in the new Heaven, and new Earth, and continued unto Eternity in the Heaven of Heavens. Wherein concluding with the glorification, and bleſſed uſe, and exerciſe of our Tongues, in that happy ſtate, I thought it proper, both as to the general ſubject, I have been upon, (as being the Viſion, exerciſe, and Tryumph of Faith); and as to the ſubject matter, both lauditory to God, and declarative to one another, about which our Tongues ſhall, in our renewed life, be imployed; to declare in this life, with all humility and thankfulneſs of Heart, and Tongue, (to both which, my Pen is but the Secretary) in the Ejaculatory part of that Meditation; what by faith I behold, and am aſſured from the Word

Word of Truth ſhall come to paſs here, and be injoyed by me, and all Gods Elect, in the life to come; and ſhall be there a bleſſed Subject, of our praiſes to all Eternity. In which Song of 12. parts, or *Jacobs* Laddar of 12. Staves, whoſe foot ſtands upon Earth, and top reaches to Heaven, we may by faith aſcend, beginning here upon Earth in this preſent Year of our Lord 1666. by twelve ſucceſſive Steps, wonderfull, and moſt ſignal periods, (noted afore in the Margint) to the laſt, and higheſt aſcent, the Glorification of the Saints in the Heavens.

Being now come to *Hercules* Pillars, the *Ne-plus ultra*, of Faith; beyond which, all ſacred Scripture (the light of Faith) is ſilent: I can proceed, nor walk any further, in theſe Contemplations, leſt walking without a Light, I fall into the Darkneſs of Error: It being alike ſinfull curioſity, and preſumption, to inquire what God will do after this ſilence, *When time ſhall be no longer*; as to ask what he did before time was, and before this World was Created. Wherefore I ſhall here conclude theſe my imperfect Meditations; and with all humility, and reverence, return all Honour, Glory, and Praiſe, to thee, O glorious Trinity in Unity, and Unity in Trinity, Father, Son, and Holy Ghoſt, one God bleſſed for ever, for thy moſt gracious aſſiſtance, by the light of thy Word, and Spirit, in this great Work, a ſubject too weighty for Angels, how much more for me, a ſimple, ſinfull, and weak Worm. Lord, I acknowledge that whatſoever is good, right, and true, in this Treatiſe, is of, and from thee, who art *Goodneſs, Light, and Truth*, and to thee alone belongs the praiſe; and that whatſoever therein is Hay or Stuble, is mine, who humbly takes ſhame therefore, and Petitions for thy free pardon, in my Lord Chriſt Jeſus; beſeeching thee, that in the aſſurance of thy love, and mercy in him, and in the faith, light, and aſſurance of thy glorious Truths, herein declared out of thy Word, I may with Holy *Job*, *all the Days of my appointed time, wait until my Change come.* And with zealous *Paul*, *deſire to depart and to be with Chriſt*, that ſo my faith and hope may

Revel. 10. 6.

Pſal. 25. 8. John 14. 6.

1 Cor. 3. 12.

Job 14. 14.

Phil. 1. 23.

be ſwallowed up in the poſſeſſion of thee; and Viſion, may be changed into fruition. *Thy Spirit, and thy Bride ſay come; And let him that heareth, ſay come; Thou O Lord that teſtifieth theſe things, ſayeſt, Surely I come quickly; Amen. Even ſo come Lord Jeſus.*

Rev. 22. 17. 20.

The Grace of our Lord Jeſus Chriſt be with us all. Amen.

21.

Soli Deo Gloria.

An Advertiſement by the Author to the Reader.

FOr the more cleer, and fuller proof of the Twelve great things, mentioned in the Concluſion of this Work, I refer the Reader to my Treatiſe almoſt ready to be publiſhed; Entitled *An humble Expoſition of moſt of the Scripture-Propheſies, concerning Twelve great Periods to be fulfilled to the Church; beginning to be manifeſted in the Year 1666. and concluding with the end of our Lords Mediatory Kingdome, and the Tranſlation of the Saints, to the higheſt Heavens.*

FINIS.

AN ALPHABETICAL TABLE,

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FINIS

THE EPISTLE TO HIS

Entirely beloved Wife, and Twelve dear Children, and to their Childrens Children, until the second coming of our Lord and Saviour *Jesus Christ.*

Most affectionately indeared Wife, and Children, one with me by Nature, and by Grace; who therefore may challenge and lay claim to my especial care, love, and respects, besides the discharge of my duty to God, who hath placed you under my circumspection, and government, and commands my constant, utmost, and unwearied endeavours, in order to your Eternal Salvation. What my continued pains, and frequent watching over you, have been; whilst I was present with you, your selves, and the rest of my Family will witness, as to Weekly Catechizing, Morning and Evening expounding the Holy Scriptures, and praying with you, besides my constant Repetition of Sermons, preparation, and particular examination of you, on the Lord's Day, and Monthly Sacraments; and often remembrance of you, in your Daily exercise of private Prayers, reading of the Scriptures, and the Works of God's faithful Ministers. O let not my above Twenty Years labours be in vain, to any one of you; nay, which is far worse, be a great aggrevation, both of your sin, and punishment, should ye offend, and rebel against so much light, and means, and neglect so great salvation. But most dearly beloved; I believe, and hope, better things of you, and things that accompany Salvation, although I thus speak; And therefore during my above Seven Years Exile, and separation from you, I have not ceased, to put you in remembrance of your duty to God, and to stir you up by Letters, to the continuance in well doing, since you shall reap Glory, and Eternal Life, if you faint not, but persevere and continue therein constant to the end: Witness, that large Epistle, sent unto you, dated from Antwerp, January *the first,* 1665. *Wherein from the Mouth of our most blessed Saviour, (as being in a manner all his words) you are*

exhorted to, and instructed in, what things you are to believe, and to practise; what you are to imbrace; and what to eschew, as to grace and vertue, and as to vice and error: which I earnestly desire you, yea charge you, as a Husband, and a Father, to read often over, or at least once a Quarter. Which were it not all Scripture, and through the grace and mercy of God skimmed, and digested for your edification; I should not by this recommendation have presumed to put so high a value upon it. Since which time, having by God's gracious assistance, finished this Treatise of Faith, (being destitute of Worldly gifts to bestow upon you) That in discharge of my duty to God, and to you, I may still continue and express my conjugal, and paternal affection, respectively to the Souls of you all. I have directed and dedicated it to you, and yours; desiring, and requiring your frequent, and serious perusal of it, as being for the subject matter, the most sublime, and holding forth the glorious knowledge of the only Infinite, and most high God; and the wonderful and high Mysteries of Man's Salvation, as they are manifested in the face of the Lord Jesus Christ; who is here lively represented, both to the eye, and to the exercise of your faith, begining with the promise to Adam, and Man's fall and misery, and proceeding to his Incarnation, Life, Death, and Passion, Resurrection, and Ascension, and the exercise of his Three-fold Office, as Priest, and Prophet, and King, with all benefits from them, with his Kingdom, considered in its several degrees, and administrations, first as it was legal, and spiritual, under the Law; Secondly, purely spiritual under the Gospel; Thirdly, as it shall be victorious over Sathan, and Worldly enemies, in this latter Age of the World; Fourthly, peaceable, holy and righteous during the Sabbatisms, the Saints Reign a thousand years upon Earth; Fifthly, glorious, after the Resurrection of the Elect, and their Reign with Christ personally, a Thousand Years upon the renewed Earth; Sixthly, Judicial, begining at Christ's second coming, under which the Saints are rewarded, and all the wicked raised, judged, condemned, and cast into the Local Hell, together with the evil Angels; Seventhly, Eternally glorious; when Christ's Mediatory Kingdom being expired, & delivered up to the Father, that God may be all in all, the Saints shall be translated into the highest Heavens; that they may there Reign, & live with God and Christ, the Head of the Saints, and Angels, for ever, and for ever. As the subject matter hath a preheminence, as being a discourse of things most excellent above others, the knowledge, beliefe, and saving application thereof to your souls is of all exercises the most excellent, profitable, and delightful, since without faith, and the true knowledge of God in Christ, there is no light, joy, peace, rest, happiness to your souls here, nor in the life to

come

come ſalvation. And to have revealed to you the great miſteries, and ſecret counſel of God, together with their wonderful products to the end of the World, and Scripture-manifeſtation, which are hid from the ungodly, but diſcovered by the light of his Word, in the Prophets, in, and by his ſpirit (to thoſe that fear him) is of all ſpeculative knowledge to Chriſtians the moſt pleaſant, uſeful, and encouraging, as being through an aſſured hope, that Helmet of ſalvation, which will carry you victoriouſly through all difficulties, and oppoſition; to triumph in endleſs glory; together with what I have here ſum'd up, as the ſubſtance and body of this Treatiſe, I have alſo intermixt methodically, many Soliloquies, and Ejaculatory Petitions, as neceſſary to conclude ſeveral principal heads in theſe Meditations, which I earneſtly deſire you to make a frequent, and ſincere uſe, and application of, praying you to make them yours, as well as mine; and beſeech the Lord that they may have a like effect upon you, as to your ſpiritual food and edification, as the firſt and ſecond concoction hath in the ſtomack as to a good and perfect digeſtion, and turning the Meat into a fit Chile to be ſanguified and made good blood and ſpirits; beſides an after chewing of the Cud, by remeditation and practice in a Goſpel and ſpiritual ſignification, will much difference and diſtinguiſh you that are clean Chriſtians, from thoſe that are unclean: who for want of the heat of Divine affections, devour but not digeſt holy things. To conclude, I deſire my great ſuffering condition, abounding with ſorrows, hopes, and fears, and all kinds of Tentations, diſcomforts and diſtractions; my above Twenty removes to ſeveral Reſidencies, and more than ſeven years Exile, and ſeparation from my Books, deareſt Friends, and Relations, my ignorance, infirmities, and ſinfulneſs, as being the greateſt of ſinners, the leaſt of Saints, may excuſe, and apologize for me to any of my Brethren of the Churches of Chriſt, that ſhall with you read theſe Contemplations as to any defects, or errors therein, as being one of the loweſt Forms in the School of Chriſt, and therefore ready in all humility to ſubmit any thing herein contained to the Judgment of the Saints that are learned or judicious; and to give, or receive light, or ſatisfaction to, or from any that differ from me in Opinion. Which I cannot but expect, becauſe of the diverſity, and rarity of a great part of this ſubject, which may be a reaſon, that plowing with no man's Heifer, in ſome things I may walk alone, yet left not in the dark and without (as ſeems to me) a clear light of holy Scripture; hoping that this Eſſay of mine, as to thoſe great future myſteries, and periods of the Churches ſtate, may give ſome new light, through the free condeſcention of God's ſpirit, to me his poor Exile in Patmos, as to the underſtanding of many Scripture Propheſies (in my

Judgment, much mistaken by former Expositors, both ancient and modern; and that though my weak light be but as a rush Candle, yet it may be an occasion of the inflaming and lighting up of great and shining Tapers, both in this generation and in the Age to come.

Most loving, gracious and faithful Consort, and hopeful Children, whom I greatly long after in the bowels of Jesus Christ, And for whom, in the words of the Apostle Paul, *I frequently pray, that your love may abound yet more and more in knowledge, and in all Judgment, that ye may approve things that are excellent, that ye may be sincere, and without offence, until the day of Christ; Being filled with the Fruits of Righteousness, which are by Jesus Christ unto the glory and praise of God.* Phil. 1. 8, 9, 10, 11.

For this cause I bow my Knees unto the Father of our Lord Jesus Christ, of whom the whole Family in Heaven and Earth is named; That he would grant you according to the riches of his glory, to be strengthened with might by his spirit, in the inner Man, that Christ may dwell in your hearts, by faith, that ye being rooted, and grounded in love, may be able to comprehend with all Saints, what is the breadth, and length, and depth, and heigth; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God: Ephes. 3. 14, 15, 16, 17, 18, 19. *Having the Eyes of your understanding enlightned, that ye may know what is the hope of his Calling, and what the Riches of the glory of his Inheritance in the Saints; and what is the exceeding greatness of his power to us-wards, who believe according to the working of his mighty Power:* Ephes. 1. 18, 19. *That you all with open Face beholding, as in a Glass, the glory of the Lord, may be changed into the same Image, from glory to glory, even as by the spirit of the Lord:* 2 Cor. 3. 18. *Finally, my dear Brethren, Sisters, and Fellow-members in Christ, (for all other Relation, and Denomination, shall shortly be laid aside.) Farewell, be perfect, be of good comfort, be of one mind, live in peace; And the God of peace and love shall be with you.* 2 Cor. 13. 11. *Amen.*

Yours in all sincere and tender affection, as doubly Obliged by Nature and by Grace.

W. W.

This 29*th.* of *June*, 1666.

The True Effigies of the Lady Katherine Haringtron
Wife to Sir James Haringtonᵏᵗ and Baronet.

AN EPISTLE TO THE *ELECT LADY*, *And her Children*;

My true Yoke-fellow, and Dearly beloved Children, Whom I love in the Truth.

3 Joh. 1.

2 Cor. 6. 14.

1 Pet. 1. 14.

3 Joh. 1.

The Salutation and Exhortation of the Father to his Wife and Children.

HEar ye the Inſtruction of a Father, and attend to know underſtanding; forget it not, neither decline from the words of my Mouth.

pro. 4. 1.

First ſeek the Kingdome of God, and his righteouſneſs; and all theſe things ſhall be added unto you.

Mat. 6. 33.

The Praiſe and Commendation of the Lord Jeſus Chriſt, under the Name and Title of Wiſdome, as being the Wiſdome of God.

Wiſdome is the principal thing, the one thing needful; and with all your gettings, get underſtanding: forſake her not, and ſhe ſhall preſerve you; Love her, and ſhe ſhall keep you; Exalt her, and ſhe ſhall promote you; ſhe ſhall bring you to honour when you do embrace her; ſhe ſhall give to your Head an Ornament of grace; a Crown of Glory ſhall ſhe deliver unto you; and the Years of your Life ſhall be many:

pro. 4. 7.

Luk. 10. 42.

pro. 4. 6,

8,

9,

10,

The danger of neglecting to hear and obey the voice and Counſel of Chriſt.

An Exhortation of the Father to his Wife and Children, to hearken to the word and counſel of Chriſt.

12, 13. *Act.* 16. 31. 1 *Cor.* 1. 24. Heb. 1. 1. 2. Heb. 2. 1. 2, 3. Heb. 10. 28. Heb. 12. 25. Jer. 10. 1. Heb. 1. 1. Rev. 22. 6. 2 Tim. 3. 16. Rev. 19. 13. 2 Tim. 3. 17. Prov. 8. 14, 17.

many: When you go, your ſteps ſhall not be ſtraitned; and when you run, you ſhall not ſtumble. Take faſt hold of Inſtruction; let her not go, keep her, for ſhe is your life. Believe on the Lord Jeſus Chriſt; who is the power of God, and the wiſdome of God. God, who at ſundry times, and in divers manners ſpake in times paſt to the Fathers by the Prophets, hath in theſe laſt Days ſpoken unto us by his Son, who he hath appointed Heir of all things; by whom alſo he made the Worlds. Therefore ye ought to give the more earneſt heed to the things that ye have heard, leſt at any time ye ſhould let them ſlip. For if the word ſpoken by Angels was ſtedfaſt, and every tranſgreſſion, and diſobedience received a juſt recompence of reward; How ſhall you eſcape, if you neglect ſo great ſalvation? If he that deſpiſed *Moſes* Law, dyed without mercy under two or three witneſſes; See that ye refuſe not him that ſpeaketh; for if they eſcaped not, who refuſed him that ſpake on Earth; much more ſhall not ye eſcape, if ye turn away from him that ſpeaketh from Heaven.

Hear ye therefore the word which the Lord Jeſus ſpeaketh unto you; (who ſpake by the Prophets) and is the Lord God of the Holy Prophets; ſince all Scripture is given by Inſpiration of God; even from him who is the Eternal Word of God; and is profitable for Doctrine, for reproof, for correction, for inſtruction in Righteouſneſs, that the Man of God may be perfect, throughly furniſhed, unto all good works.

Counſel is mine, and ſound wiſdome; I am underſtanding, I have ſtrength: I love them that love me; and thoſe that ſeek me early, ſhall finde me.

A

SCRIPTURE-CATECHISME.

Here begins the ſpeech of the Lord Jeſus Chriſt, as ſpeaking in his own perſon, to thoſe to whom this Epiſtle is directed: and is applicable to all other Chriſtians.

Joh. 1. 14. I am the only begotten Son of the Father; Heb. 1. 3. the brightneſs of his glory, the expreſs Image of his Perſon, upholding all things by the Word of my Power. Prov. 8. 30, I was by him as one brought up with him; and I was daily his delight; rejoycing always before him; 31, rejoycing in the habitable parts of his Earth, and my delights were with the Sons of Men. 34, Bleſſed is the Man that heareth me, waiting daily at my Gates, waiting at the Poſts of my Doors: 35, For who ſo findeth me, findeth life, and ſhall obtain favour of the Lord. 36. But he that ſinneth againſt me, ſinneth againſt his own Soul; all that hate me, love death.

The danger of rejecting Chriſt.

Prov. 1. 25. But (if) ye ſet at naught my counſel, I alſo will laugh at your Calamity, I will mock when your fear cometh; 26 when your fear comes as Deſolations, and your deſtruction comes as a whirl-wind, 27 Then ſhall ye call upon me, but I will not anſwer; 28 for that you hated knowledge, and did not chooſe 29 the fear of the Lord; 31 Therefore ſhall you eat of the fruit of your own way, and be filled with your own devices: 33. But who ſo hearkneth to me, ſhall dwell ſafely, and ſhall be quiet from fear of evil.

The Confeſſion of Faith, commonly called the Apoſtles Creed, held forth by Chriſt in Scripture Expreſſions.

1. The Doctrine of the Trinity.

Joh. 14. 1. Believe in God, believe alſo in me; Joh. 10. 30. I and the Father am one; 1 Joh. 5. 7. There are three that bear record in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are one. 1 Cor. 8. 5, & 6. verſe. For though there be many that are called Gods, whether in Heaven, or in Earth; Mark 12. 29. The Lord your God is one Lord, Gen. 1. 1. and to you there is but one God, the Father, 1 Joh. 4. 14. of whom are all things; who Created the Heaven, and the Earth. Eph 4. 4. And one Lord Jeſus Chriſt, 1 pet. 1. 2. the Saviour of the World, by whom are all things; and you by him. And one Spirit, the Holy Ghoſt, by whom you are ſanctified.

2. Article, that Jeſus Chriſt is the eter-

Joh. 14. 6. I am the Way, the Truth, and the Life; Rev. 19. 13. 1 Joh. 1. 4.

eternal Son of God, and our Lord.

3. *Article, as to the Incarnation of the Lord Jeſus Chriſt, who was conceived by the Holy Ghoſt; and born of the Virgin Mary.*

4. *Article, concerning Chriſt's Condemnation by Pontius Pilate, his Crucifixion, Death, and Burial, and all other ſufferings in Soul and Body.*

5. *Article, as to Chriſt's Reſurrection.*

6. *Article, Of Chriſts Aſcention.*

Joh. 12.36. Joh. 1.14. mat. 1. 20. Gal. 4. 4. mat. 1. 23. 18. 25. & 1. ver. Ro 1. 3. Heb. 2. 16 mat. 3. 17. Joh. 1. 14. Joh. 6. 29. mat. 27. 2. Luke 23. 24. mat. 27. 26. Heb. 13. 12. phil. 3. 8. 1 Cor. 15. 3, 4. Rom. 4. 25. Zac. 12. 10. Lam. 1. 12. *Mat.* 26. 38. Luke 22. 43. *Mat.* 27. 46. Iſa. 53. 10. 2 Cor. 5. 21. Iſa. 53. 6. Pſal. 16. 10.

Joh. 1. 12. *Luke* 24. 34. Joh. 20. 17. Pſal 68. 18. *Col.* 2. 15. *Mark* 16. 19. Act. 1. 9. mat. 28. 18.

the Word of God; that in the beginning was with God; and was God, the life and light of Men; while ye have light, believe in the light; in me the Eternal Word, that was made fleſh, and dwelt amongſt you; was conceived by the Holy Ghoſt, and made of a Woman, born of the Virgin *Mary*, of the Seed of *Abraham*, and of the Seed of *David*.

The beloved, and only begotten Son of the Father, full of grace and truth. This is the work of God, that ye believe on me, whom he hath ſent; that was delivered to *Pontius Pilate*, the Governor of *Judea*, who gave Sentence, ſcourged me, and delivered me to be Crucified; who, that I might ſanctifie you with my own Blood, Suffered without the Gate; being obedient unto Death, even the Death of the Croſs; dyed for your ſins, was buried, and roſe again the third Day, according to the Scriptures, for your Juſtification. O look upon me whom you have pierced, and ſee if there be any ſorrow like unto my ſorrow, wherewith the Lord hath afflicted me in the Day of his fierce anger; whoſe Soul being in an Agony in the Garden, was exceeding ſorrowful, even unto death, ſo that my ſweat was as it were great drops of blood; And I cryed out upon the Croſs, my God, my God, why haſt thou forſaken me? my Soul being then made an offering for ſin, yea ſin for you; and upon me the Lord laid the iniquities of you all.

Yet did he not leave my Soul in Hell, nor ſuffer his holy one to ſee corruption.

To as many of you as receive me, and believe on my name, I will give power to become the Sons of God. For I the Lord am riſen indeed; And am aſcended unto my Father, and to your Father, and to my God and your God, and have led Captivity Captive, ſpoyled Principalities and Powers, and made a ſhew of them openly, tryumphing over them; am received into Heaven; and ſit at the right hand of God, (having all power given me in Hea-

ven,

7. *Article, Of Chriſt's coming to Judgment.*

8. *Article, Concerning the Holy Ghoſt, is proved in the 1ſt. Article, concerning the Trinity.*

9. *Article, Concerning the Catholick Church and Communion of Saints.*

10. *Article, Concerning forgiveneſs of ſins.*

11. *Article, Concerning the Reſurrection of the body.*

Heb. 7. 25. Rev. 1. 7. Act. 1. 11. Heb. 9. 28. Act. 10. 42. Joh. 5. 22. Eph. 1. 22, 23.

1 Tim. 3. 15. 1 Cor. 12. 12, 13.

1 Cor. 10. 16, 17.

1 Cor. 12. 25.

Eph. 4. 16.

Act. 13. 38, 39.

Act. 5. 31.

Eph. 1. 7. Col. 1. 14.

Joh. 11. 25, 26.

Joh. 5. 28, 29.

ven, and in Earth) where *I* ever live to make interceſſion for you, until *I* come in the Clouds, in the ſame manner as *I* was taken up from you into Heaven, the ſecond time without ſin unto ſalvation; as being ordained of God to be the Judge of the quick and dead. For my Father judgeth no Man, but hath committed all judgment unto the Son. *I* am the head over all things, to the Church, which is my Body (the fulneſs of him that filleth all in all.) The Houſe and Church of the living God; The Pillar and ground of the truth. As your Body is one, and hath many Members, and all the Members of that one Body being many, are one Body, ſo alſo is Chriſt. Therefore by one ſpirit be ye baptized into one body, and be made to drink into one ſpirit; the Cup of bleſſing which you bleſs, is it not the Communion of my blood? And the Bread which you break, is it not the Communion of my Body? For you being many are one Bread, and one Body; Wherefore let there be no ſchiſme in the Body, but let each of you as Members, have the ſame care one for another, to the increaſe of the body, unto the edifying it ſelf in love.

Be it known unto you, that through me is preached unto you the forgiveneſs of ſins; and by me you that believe, and are juſtified from all things, from which ye could not be juſtified by the Law of *Moſes*. For God hath exalted me with his right hand to be a Prince and a Saviour, for to give repentance unto *Iſrael*, and forgiveneſs of ſins, and redemption through my blood, according to the riches of his grace.

I am the Reſurrection and the Life, he that believeth in me, though he were dead, yet ſhall he live. And who ſo ever liveth and believeth in me ſhall never dye; For the hour cometh, in the which, all that are in the Graves ſhall hear my voice; and ſhall come forth; they that have done good, unto the Reſurrection of Life, and they that have done evil, unto the Reſurrection of Damnation.

12. *Article, Concerning life everlaſting.*	Joh. 10. 27.	If you then will be my Sheep, hear my voice,
	28	and I will know you; and you ſhall follow me;
		and I will give unto you eternal life, and you
		ſhall never periſh, neither ſhall any Man pluck
	29	you out of my hand; My Father which gave
		you unto me, is greater than all, and no Man
	Joh. 3. 16.	is able to pluck you out of my Fathers hand;
		For God ſo loved the World, that he gave me
		his only begotten Son, that who ſo ever of
		you believes in me, ſhould not periſh, but have
		everlaſting life.
The Preface to the Decalogue, or Ten Commandements.	Joh. 14. 23.	If ye love me, ye will keep my words; Faith
	Ja. 2. 20.	without works is dead; (therefore) follow peace
	Heb. 12. 14.	with all Men, and holineſs, without which no
	Jam. 1. 22.	Man ſhall ſee God. And be ye doers of the
	Mar. 10. 19.	Word, and not hearers only, deceiving your
		own ſelves. Ye know the Commandments.
1. *Commandment.*	Exod. 20. 2, 3.	I am the Lord thy God, thou ſhalt have no
		other Gods before me.
2. *Commandment.*	4	2. Thou ſhalt not make unto thee any gra-
		ven Image, or any likeneſs of any thing that
		is in Heaven above, or that is in the Earth be-
	5	neath, or that is in the Water under the Earth,
		thou ſhalt not bow down thy ſelf to them, nor
		ſerve them, &c.
3. *Commandment.*	7	3. Thou ſhalt not take the Name of the
		Lord thy God in vain, &c.
4. *Commandment.*	8	4. Remember the Sabbath Day, to keep it
	9	holy; ſix Days ſhalt thou labour, and do all
	10	thy work, but the ſeventh Day is the Sabbath
		of the Lord thy God.
5. *Commandment.*	12	5. Honour thy Father and thy Mother, &c.
6. *Commandment.*	13	6. Thou ſhalt not kill.
7. *Commandment.*	14	7. Thou ſhalt not commit Adultery.
8. *Commandment.*	15	8. Thou ſhalt not ſteal.
9. *Commandment.*	16	9. Thou ſhalt not bear falſe witneſs againſt
		thy Neighbour.
10. *Commandment.*	17.	10. Thou ſhalt not covet thy Neighbours
		Houſe, &c.
The Concluſion of the Ten Commandments.	mar. 12. 29.	This is the great Commandment, That you
		love the Lord your God with all your heart,
	30	and with all your ſoul, with all your mind, and
	31.	with all your ſtrength; and your Neighbour as
		your ſelf.
Note, that the promiſes and reaſons annexed to ſome of		There.

the Commandments are omitted for brevity ſake.

The Exhortation of the Lord Jeſus to the uſe of Goſpel-Ordinances. viz.

1. To Baptiſme.

2. To the Lord's Supper.

3ly. To the reading of the Scriptures.

mat. 7. 12. Therefore all things whatſoever ye would that Men ſhould do to you, do ye even ſo to them; for this is the Law and the Prophets.

mar. 16. 16. He that believeth, and is Baptized, ſhall be ſaved: but he that believeth not, ſhall be damned.

Joh. 3. 3. Verily, verily I ſay unto you, except you

5 be born again of Water and the Spirit, you cannot enter into the Kingdome of God:

6. For that which is born of the fleſh, is fleſh; and that which is born of the ſpirit, is ſpirit.

Joh. 6. 54. Whoſo eateth my fleſh, and drinketh my blood, hath eternal life, and I will raiſe him up at the laſt day.

55 For my fleſh is meat indeed, and my blood is drink indeed;

56 He that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him;

57 As the living Father hath ſent me, and I live by the Father, ſo he that eateth me, even he ſhall live by me;

35. & 58 I am the Bread of Life that came down from Heaven, not as the Fathers did eat, and are dead; He that eateth this Bread, ſhall live for ever;

62 What though I am aſcended where I was before?

63. It is the ſpirit that quickneth, the fleſh profiteth nothing; the words that I ſpeak unto you are ſpirit, and they are life.

mat. 26. 26. I (the Lord Jeſus) took Bread and bleſſed it, and gave it to my Diſciples, and ſaid, Take, eat, this is my body;

27. And I took the Cup, and gave thanks, and gave it to them, ſaying, Drink ye all of it;

28. For this is my blood of the new Teſtament, which is ſhed for many, for the remiſſion of ſins.

Luke 22. 19. This do in remembrance of me;

1 Cor. 11. 26. For as often as ye eat this Bread, and drink this Cup, you ſhew my Death, till I come.

Deut. 11. 18. Lay up my word in your heart, and in your ſoul; And you ſhall teach them your Children, ſpeaking of them when you ſit in your houſe, and when you walk by the way; when you lye

19. down, and when you riſe up;

20. And you ſhall write them upon the Door-poſts of your houſes, and upon your Gates;

21. That your days may be prolonged, and the days of your Children in the Land, as the dayes of Heaven upon Earth.

4ly. To the hearing of the Word of God preached.

Rev. 1. 3. Joh. 10. 27. Luke 11. 28. Ja. 1. 19. Rev. 3. 20. Luke 8. 8. 22 13.

Bleſſed are ye that read and hear my words; my Sheep hear my voice; Yea, bleſſed are they that hear my word, and keep it.

Let every one of you be ſwift to hear, ſlow to wrath; If any of you hear my voice, and open the door, I will come in to him, and will ſup with him, and he with me. Wherefore he that hath Eares to hear, let him hear. My Mother and Brethren are ye that hear the Word of God, and do it. Be ye that good ground, who with honeſt and good hearts, having heard my word, keep it, and bring forth fruit with patience.

5ly. To the Meditations of the Word of God, and of his works.

Joſ. 1. 8. Pſal. 77. 12.

Let not the Book of my Law, my Word, depart out of your mouth; but you ſhall meditate therein day and night, that you may obſerve to do according to all that is written therein; for then ſhall you make your way proſperous, then ſhall you have good ſucceſs. Meditate alſo of all my works.

6ly. To Prayer in publick and private.

Eph. 5. 17. Luke 11. 2. mat. 6. 9. mat. 7. 7. Joh. 15. 16. 1 Joh. 5. 14. phil. 4. 6. Jam. 1. 6. mat. 6. 6.

Pray without ceaſing; And when you pray, ſay; Our Father which art in Heaven, &c. Alſo after this manner pray ye; Ask and it ſhall be given you, ſeek and ye ſhall finde, Knock and it ſhall be opened unto you; Whatſoever ye ask the Father in my Name (according to his will) he will give it unto you. Therefore be careful for nothing: but in every thing by Prayer, and Supplication, with thankſgiving, let your requeſts be made known unto God. But ask in faith, nothing wavering. And when you pray, enter into your Cloſet; and when you have ſhut your Door, pray to the Father which is in ſecret, and your Father who ſeeth in ſecret, ſhall reward you openly.

7ly. To Obedience to Church-Governors and Diſcipline.

Heb. 13. 17. Mat. 18. 15.

Obey them that have the rule over you, and ſubmit your ſelves; for they watch for your ſouls, as they that muſt give an account, that they may do it with joy, and not with grief, for that is unprofitable for you.

Moreover, if your Brother ſhall treſpaſs againſt any of you, go and tell him his fault between thee and him alone; if he ſhall hear thee, thou haſt gained thy Brother; But if he will

16. will not hear thee, then take with thee one or two more, that in the mouth of two or three witneſſes every word may be eſtabliſhed. And

17. if he ſhall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church,

18. let him be unto thee as an Heathen Man, and a Publican. Verily I ſay unto you, whatſoever my (Church) ſhall bind on Earth, ſhall be bound in Heaven; and whatſoever they ſhall looſe on Earth, ſhall be looſed in Heaven. I gave ſome Apoſtles, and ſome Prophets, and

Eph. 4. 11, 12. ſome Evangeliſts, and ſome Paſtors and Teachers, for the perfecting of the Saints, for the work of the Miniſtry, for the edifying of my

1 Tim. 5. 17. 1 Tim. 3. 13. Body. Let the Elders that Rule well be counted worthy of your double honour, eſpecially they that labour in word and doctrine. Alſo, they that have uſed the Office of a Deacon well, purchaſe to themſelves a good degree, and great boldneſs in the faith, which is in me.

The Exhortation of the Lord Jeſus in Goſpel-saving Graces. viz.

1. To Repentance.

Act. 3. 19. Jam. 4. 9. Job 25. 4. Pſal. 51. 5. Eph. 2. 3. Gen. 6. 5. Rom. 7. 18. Iſa. 1. 6. Dan. 9. 5. Ezra. 9. 6. Rom. 3. 13. Iſa. 1. 16, 17, 18. Repent ye, and be converted, that your ſins may be blotted out: Be afflicted, and mourn, and weep; humble your ſelves in my ſight, and I will lift you up. Can Man be juſtified with God, or how can he be clean that is born of a Woman? Behold, you were ſhapen in iniquity, and in ſin did your Mother conceive you. By nature you are the Children of wrath. And the Imaginations of your heart are only evil continually in you, that is, in your fleſh dwelleth no good thing. From the ſole of the foot, even to the head, there is no ſoundneſs in you, but wounds, and bruiſes, and putrified ſores. Ye have ſinned and done wickedly, and have rebelled, even by departing from my precepts. Your iniquities are increaſed over your heads, and your treſpaſſes are grown up to the Heavens. And the poyſon of Aſps is under your Lips. Waſh you, and make you clean, put away the evil of your doings from before mine Eyes; ceaſe to do evil, learn to do well: Come now, let us reaſon together, though your ſins be as Scarlet, they ſhall be as white as Snow;

Pro. 28. 13. 1 Joh. 1. 9. 7. 1 Joh. 1. 7. Mat. 11. 28. Joh. 6. 37. 1 Sam. 12. 25. Pſal. 11. 6. Pſal 68. 21. Pſal. 50. 22. Deut. 30. 15.

though they be red as Crimſon, they ſhall be as Wool. Confeſs and forſake your ſins, and you ſhall finde mercy. For I am faithful and juſt to forgive you your ſins. And my blood ſhall cleanſe you from all ſins. Come unto me all ye that labour and are heavy laden, and I will give you reſt. And you that come to me, I will by no means caſt out. But if ye will ſtill do wickedly, ye ſhall be conſumed. And I will rain ſnares; an horrible tempeſt. And I will break the hairy Scalp of you that go on in iniquity. Now conſider this, ye that forget God, leſt I tear you in pieces, and there be none to deliver you. See, I have ſet before you life, and good, and death, and evil; therefore chooſe life, that ye may live.

2. *To Faith.*

Joh. 3. 33. 35. 36. 1 Cor. 1. 30. 2 Cor. 5. 21. Rom. 10. 4. Gal 3. 13, 14. Rom. 10. 17. Eph. 2. 8.

He that hath received my Teſtimony, hath ſet to his Seal, that God is true; The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlaſting life; and he that believeth not the Son, ſhall not ſee life; but the wrath of God abideth on him. I am made unto you of God, wiſdome, and righteouſneſs, and ſanctification, and redemption: And to be ſin for you, that knew no ſin; that you might be made the righteouſneſs of God in me. I am the end of the Law for righteouſneſs, to every one of you that believeth. And was made a curſe for you, that the bleſſing of *Abraham* might come to you, and that ye might receive the promiſe of the ſpirit, through faith in me; which grace comes by hearing, and hearing of the Word of God; and is the gift of God.

3. *To Hope.*

Col. 1. 23. 27. 1 Theſ. 5. 8. Heb. 6. 9. Heb. 3. 6. 1 Joh. 3. 3.

Be not moved away from the hope of the Goſpel, which ye have heard; for I in you am the hope of Glory. But put on this hope for an Helmet; and let it be as an Anchor of your Souls both ſure and ſtedfaſt; rejoycing therein firmly to the end. And let every one of you, that hath this hope in him, purifie himſelf, even as I am pure.

4. *To Charity.*

1 Pet. 4. 8. 1 Cor. 16. 14.

Above all things have fervent charity, for charity will cover the multitude of ſins; yea, let

1 Cor. 13. 1. let all your things be done with charity, without which, though you ſpeak with the tongues of Men and Angels, you are become as ſounding braſs, or a tinkling Cimbal. And though you have the gift of Propheſie, and underſtand all miſteries, and all knowledge; And
2. though you have all faith, ſo that you could
3. remove Mountains, and have no charity, you are nothing. And though you beſtow all your goods to feed the poor, and though you give your Bodies to be burned, and have not charity, it profiteth nothing. Charity ſuffereth
4. long, and is kinde, charity envieth not; Cha-
5. rity vaunteth not its ſelf; Is not puffed up;
6. doth not behave it ſelf unſeemly, ſeeketh not
7. her own; Is not eaſily provoked, thinketh no
8. evil; Rejoiceth not in iniquitie, but rejoiceth in the truth. Beareth all things, believeth all things, hopeth all things, endureth all things; Charitie never faileth. Wherefore above all things, put on charitie, which is the bond of perfectneſs. The end of the Commandement. The royal Law. And the fulfilling of the Law. If ye therefore fulfill this royal Law, according to the Scripture; Thou ſhalt love thy Neighbour as thy ſelf; ye do well: Yea, I ſay unto you, love your enemies, bleſs them that curſe you, and pray for them that deſpiteſully uſe you, and perſecute you; That you may be the Children of your Father which is in Heaven, for he maketh his Sun to riſe on the evil, and the good, and ſendeth Rain on the juſt, and on the unjuſt.

Col. 3. 14. 1 Tim. 1. 5. Rom. 13. 10. Jam. 2. 8. Mat. 5. 44. 45.

5. *To holy courage or fortitude.*

And put on the whole Armour of God, that ye may be able to ſtand againſt the wiles of the Devil. Be ſtrong in the Lord, and in the power of his might. And fear not them which kill the body, but are not able to kill the ſoul; but rather fear him which is able to deſtroy both bodie, and ſoul, in Hell. Whoſoever doth not bear my Croſs, and come after me, cannot be my Diſciple. Verily I ſay unto you, whoſoever of you ſhall leave Houſe, or Brethren, or Siſters, or Father, or Mother, or Wife,

Eph. 6. 11. 12. Mat. 10. 28. Mar. 10. 21. 29.

6. *To Christian-Temperance.*

1 Cor. 9. 25. 26. 27.
2 Pet. 1. 6.
Gal. 5. 22, 23.
1 Pet. 1. 6.
Luke 21. 19.
Luke 8. 15.
Jam. 1. 4.
Heb. 6. 12.
Jam. 5. 10.
Jam. 3. 10.
Heb. 12. 1.

7. *To Holy Patience.*

Mat. 10. 28.
Col. 1. 9. 10.
Eph. 5. 15. 16. 17.
Rom. 12. 19.
1 Cor. 2. 19.
Jam. 3. 15. 17.

8. *To Divine-Wisdome.*

or Children, or Lands, for my sake, and the Gospel, shall receive an hundred fold, now in this time, Houses, and Brethren, and Sisters, and Mother, and Children, and Lands, with persecutions; and in the World to come everlasting life.

Every Man that striveth for the masterie is temperate in all things; now they do it to obtain a corruptible Crown, but you an incorruptible. Therefore so run, not as uncertainly; so fight, not as those that beat the Aire: but keep under your Bodies, and bring them into subjection. And add to your knowledge temperance. For the fruits of my Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no Law.

Add to your temperance, patience; And in your patience possess your Souls; and bring forth fruit with patience. And let patience have her perfect work, that ye may be perfect and intire, wanting nothing. Being followers of those, who through faith and patience inherit the promises. Ye have heard of the patience of *Job*. Also take for an example your Brethren the Prophets, of suffering affliction and of patience. And run with patience the race which is set before you.

Be ye wise as Serpents, and innocent as Doves. And filled with the knowledge of my will, in all wisdome and spiritual understanding. That ye may walk worthy of me unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. See that ye walk circumspectlie, not as fools, but as wise, redeeming the time, because the days are evil, understanding what the will of the Lord is. Being wise unto that which is good, but simple concerning evil. For the wisdome of the World is foolishness with God; and is earthlie, sensual, and devillish. But the wisdome that is from above, is first pure, then peaceable, gentle, and easie to be intreated, full of mercy and good fruits, without partiality

Jam. 1. 5.

6.

9. *To Christian Humility.* Col. 3. 12.

13.

Prov. 15. 33.

Luke 14. 11.

Mic. 6. 8.

Jam. 4. 6.

Psal. 10. 17.

Job 22. 29.

Isa. 57. 15.

Mat. 11. 29.

10. *The Exhortation of the Lord Jesus to several saving graces commonly called the Beatitudes.* Mat. 5. 3.

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11. *To Religious Chastity.* Heb. 13. 4.

1 Cor. 6. 18.

19.

tiality, and without hypocrisie. Wherefore if any of you lack wisdome, let him ask of God which giveth to all Men liberally, and upbraideth not, and it shall be given you; but let him ask in faith, nothing wavering.

Put on humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another; if any Man hath a quarrel against any, even as I have forgiven you, so do ye. For before honour is humility. And he that humbleth himself shall be exalted. What doth the Lord require of you, but to do justly, and love mercy, and to walk humbly with your God. For God resisteth the proud, but giveth grace to the humble. Yea, I will hear the desire of the humble. And although I inhabit Eternity, I will dwell with him that is of a contrite and humble spirit. Wherefore learn of me, for I am meek and lowly in heart, and ye shall finde rest unto your Souls.

Blessed are you that are poor in spirit, for yours is the Kingdom of Heaven. That mourn, for you shall be comforted. That are meek, for you shall inherit the Earth. That hunger and thirst after righteousness, for you shall be filled. *Blessed* are you that are merciful, for you shall obtain mercy. That are pure in heart, for you shall see God. That are peace-makers, for you shall be called the Children of God. *Blessed* are you that are persecuted for righteousness sake; for yours is the Kingdome of Heaven. *Blessed* are you when Men shall revile you, and shall say all manner of evil against you falsly for my sake. Rejoice and be exceeding glad, for great is your reward in Heaven; for so persecuted they the Prophets which were before you.

Marriage is honourable in all, and the *Bed* undefiled; but Whoremongers and Adulterers God will judge: Wherefore flee Fornication, every sin that a Man doth, is without the body; *But* he that committeth Fornication, sinneth against his own body; Know you not that your bodies are the Temples of the Holy Ghost,

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1 Cor. 6. 15.

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1 Theſ. 4. 3.

4

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Mat. 5. 27.

28.

Prov. 6. 29.

Hoſ. 4. 11.

Prov. 6. 26.

Prov. 23. 27.

Prov. 2. 18.

Prov. 7. 25.

26

27

Prov. 3. 19.

Eph. 5. 5.

which is in you, which you have of God, and you are not your own? For you are bought with a price; Therefore glorifie God in your bodies and ſpirits, which are Gods. Alſo, are you not my Members? Will you then take my Members, and make them the Members of an Harlot? God forbid. What? know you not that he that is joyned to an Harlot is one body? For two (ſaith he) ſhall be one Fleſh. But he that is joyned unto me, is one ſpirit. This is the will of God, even your ſanctification; that you ſhould abſtain from fornication. And that every one of you ſhould know how to poſſeſs his Veſſel in ſanctification, and honour; not in the luſt of concupiſcence, as the *Gentiles* which know not God. Ye have heard that it was ſaid by them of old time, Thou ſhalt not commit Adultery: But I ſay unto you, whoſoever looketh on a Woman to luſt after her, hath committed Adultery with her already in his heart. And whoſoever toucheth another Man's Wife, ſhall not be innocent. Whoredome, and Wine, and new Wine take away the heart, and by means of a whorish Woman a Man is brought to a piece of bread, and the Adultereſs will hunt for the precious life. An Whore is a deep ditch, and a ſtrange Woman is a narrow Pit. Her Houſe inclineth unto death, and her path unto the dead. Let not your heart incline to her ways, go not aſtray in her paths, for ſhe hath caſt down many wounded; yea, many ſtrong Men have been ſlain by her, her Houſe is the way to Hell, going down to the Chambers of death. None that go unto her return again, neither take they hold of the path of life. Know this therefore, that no Whoremonger, nor unclean Perſon, nor covetous Man, who is an Idolater, hath any Inheritance in the Kingdome of God.

12. *To Chriſtian Juſtice, and Righteouſneſs.*

Pſal. 106. 3.

Pſal. 4. 5.

Pſal 11. 7.

Bleſſed are ye that keep Judgment, and that do righteouſneſs at all times. Offer to God the ſacrifices of righteouſneſs, and put your truſt in the Lord; For the righteous Lord loveth righteouſneſs, his countenance doth behold the upright.

Iſa. 32. 17. upright. The work of righteouſneſs ſhall be peace, and the effect thereof quietneſs and aſſurance for ever. He that followeth after righteouſneſs and mercy, findeth life, righteouſneſs, and honour. Therefore yield your ſelves unto God, as thoſe that are alive from the dead, and your members as Inſtruments of righteouſneſs unto God. For he that doth righteouſneſs, is righteous, even as I am righteous; but whoſoever doth not righteouſneſs, is not of God; And ſhall utterly periſh in their own corruptions, and receive the reward of unrighteouſneſs, and ſhall not inherit the Kingdome of God. But the righteous ſhall ſhine forth as the Sun, in the Kingdome of my Father; And they that turn many to righteouſneſs, as the Stars for ever and ever.

Be ye perfect, even as your Father which is in Heaven, is perfect. For he that walketh uprightly, walketh ſurely, and ſhall be ſaved. For the righteous Lord loveth righteouſneſs, his countenance doth behold the upright. Fear the Lord, and ſerve him in ſincerity, and in truth. For the integrity of the upright ſhall guid them. Light is ſown for the righteous, and gladneſs for the upright in heart. But the hope of the hypocrite ſhall periſh. Remove from you the way of lying; and let every one ſpeak truth to his Neighbour. For I am the Lord God of truth.

Give thanks for all things to God the Father in my name; For he that offereth praiſe glorifieth me. By me therefore offer the ſacrifice of praiſe continually, that is the fruit of your lips. For every Creature of God is good, and nothing is to be refuſed, if it be received with thankſgiving. Praiſe ye therefore the Lord, for it is good; to ſing praiſes to your God, for it is pleaſant, and praiſe is comely.

Theſe things have I ſpoken to you, that my joy might remain in you, and that your joy might be full. Verily, verily I ſay unto you, that ye ſhall weep and lament, but the World ſhall rejoyce, but your ſorrow ſhall be turned

Prov. 21. 21.

Rom. 6. 13.

1 Joh. 3. 7. 10

2 Pet. 2. 12. 13.

1 Cor. 6. 9.

Mat. 13. 43.

Dan. 12. 3.

Mat. 5. 48.

Prov. 10. 9.

Pro 28. 18.

Pſal. 11. 7.

Joh. 24. 14.

Pro. 11. 3.

Pſal. 97. 11.

Job 8. 13.

Pſal 119. 29.

Eph. 4. 25.

Pſal. 31. 5.

Eph. 5. 20.

Pſal. 50. 23.

Heb. 13. 15.

1 Tim. 4. 4.

Pſal. 147. 10.

Joh. 15. 11.

Joh. 16. 20. 22

Rom. 14. 17.
Gal. 5. 22, 23.
Neh. 8. 10.
Pſal. 33. 1.
Phil. 4. 4.
Pſal. 37. 4. & 119. 143.
Rom. 15. 13.

into Joy, and your Joy no Man taketh from you. For the Kingdome of God is not meat and drink, but righteouſneſs, and peace, and joy in the Holy Ghoſt; Yea, the fruit of my Spirit is love, joy, and peace; long-ſuffering, gentleneſs, goodneſs; faith, meekneſs, temperance, againſt ſuch there is no Law. The joy of the Lord is your ſtrength. Therefore rejoyce in the Lord ye righteous, for praiſe is comely for the upright; Rejoyce in the Lord always, again I ſay rejoyce.

Delight your ſelves alſo in the Lord, and let his Commandements be your delights, and he ſhall give you the deſires of your heart. Now the God of hope fill you with all joy and peace in believing.

2. *To filial fear of God.*

Iſa. 8. 13, 14.
Pro. 23. 17.
Pro. 1. 7.
Prov. 10 27.
Prov. 22. 4.
Phil. 2. 12.
2 Cor. 7. 1.
Rom. 8. 15.
Iſa. 8. 12.
1 Joh. 4. 18.
Rom. 8. 15.

Sanctifie the Lord of Hoſts himſelf, and let him be your fear, and let him be your dread, and he ſhall be unto you for a Sanctuary. Be ye in the fear of the Lord all the day long. For it is the beginning of knowledge, a Fountain of life, to depart from the ſnares of death; Yea, by the fear of the Lord are riches, and honour, and life. Work out therefore your own ſalvation with fear and trembling, perfecting holineſs in the fear of God. Ye have not received the ſpirit of bondage again to fear. Therefore fear not their fear, for perfect love caſteth out ſuch fear; But ye have received the ſpirit of Adoption, whereby ye cry *Abba* Father.

3. *To holy zeal and anger.*

Phil. 4. 18.
Tit. 2. 14.
Pſal. 69. 9.
Joh. 2. 17.
Pſal. 119. 139.
Num. 25. 17.
Eph. 4. 26.
Gen. 30. 2.
Mat. 5. 22.

It is good to be zealouſly affected always in a good thing; for I gave my ſelf for you, that I might redeem you from all iniquity, and purifie unto my ſelf a peculiar People zealous of good works. Let therefore after my example and *David's*, the zeal of my Houſe eat you up, and conſume you. And be like *Phineas*, who was zealous for his God. Be angry for ſin (as *Jacob's* anger was kindled againſt *Rachel*) but ſin not. Let not the Sun go down upon your wrath; For whoſo is angry with his Brother without a cauſe, ſhall be in danger of Judgment.

Ye

4. *To holy hatred.*

Note, the Exhortation to godly love and sorrow are to be found in the foregoing Exhortations to repentance and charity.

The Preface to the Dehortations of the Lord Jesus from several principal Vices.

Psal. 97. 10. Psal. 139. 21, 22. Pro. 8. 36.

Ye that love the Lord hate evil; yea, they hate those that hate me with a perfect hatred. All that hate me love death.

Gal. 5 16, 17, 18, 19, 20, 21.

Walk in the Spirit, and ye shall not fulfill the lusts of the Flesh; For the Flesh lusteth against the Spirit, and the Spirit against the Flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the Law. Now the works of the Flesh are manifest, which are these, Adultery, Fornication, Uncleanness, Lasciviousness, Idolatry, Witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murthers, drunkenness, revellings, and such like; of the which, I tell you before, as I have also told in time past, that they which do such things shall not inherit the Kingdome of God.

The Dehortations first from unbelief.

Heb. 3. 12. Mat. 16. 16. Heb. 2. 1, 2. 3. 4.

Take heed Brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. He that believeth not shall be damned. Therefore ye ought to give the more earnest heed to the things that ye have heard, lest at any time ye should let them slip; For if the word spoken by Angels was stedfast, and every transgression and disobedience received a just recompence of reward; How shall ye escape, if you neglect so great Salvation? which at the first began to be spoken by (Me) the Lord, and was confirmed unto you, by them that heard (Me); God also bearing them witness, both with signes and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will.

2. *From Atheisme, the first branch of unbelief.*

Luke 12. 46. Psal 14. 1. Zeph. 1. 12.

Take heed that your portion be not among the Unbelievers in the Lake, that burneth with Fire and Brimstone. Nor say with the Fool in your heart, there is no God; and the Lord will not do good, neither will he do evil.

3. *From Polutheisms, or having more Gods than one, the 2d. Br. unbelief.*

Exod. 22. 20.

Exod. 20. 3.

4. *From Idolatry, the 3d. Br. of unbelief.*

Lev. 26. 1.

5. *From Blasphemy, the 4. Br. of unbelief.*

Lev 24. 16.

6. *From Prophaneness, the 5. B.*

Lev. 18. 21.

7. *From Sacriledge, the 6. Br.*

Pro. 22. 25.

8. *From hypocrisie, the 7. Br.*

Job 13. 16.

Job 8. 13.

Job 15. 34.

Job 27. 8.

9. *From Sabbath-breaking, the 8. Bra.*

Isa. 58. 13.

14.

Lev. 19. 13.

10. *From Superstition, the 9th. Br. of unbelief.*

Act. 17. 22.

Joh. 15. 14.

Deut. 4. 2.

Psal. 119. 104.

11. *From Lukewarmness, the 10th. Branch.*

Rev. 3. 15, 16.

He that sacrificeth, (or gives worship) unto any God, save unto the Lord only; he shall be utterly destroyed. You shall have no other Gods before me.

Ye shall make you no Idols, nor graven Images, neither shall you set up any Image of them in your Land, to bow down unto it; For I am the Lord your God.

He that blasphemeth the Name of the Lord, shall surely be put to death; all the Congregation shall stone him.

Thou shalt not prophane the Name of thy God, I am the Lord.

It is a snare to the Man, which devoureth that which is holy; and after vowes to make inquiry.

An Hypocrite shall not come before God; His hope shall perish. The Congregation of the Hypocrites shall be desolate. For what is the hope of an Hypocrite, though he hath gained, when God taketh away his Soul.

If you turn away your Feet from the Sabbath, from doing your pleasure on my Holy Day, and call the Sabbath a delight, the holy of the Lord honourable, and shall honour him, not doing your own ways, nor finding your own pleasure, nor speaking your own words; Then shall you delight your selves in the Lord; and I will give you to ride upon the high places of the Earth, and feed you with the heritage of *Jacob* my Servant, for the mouth of the Lord hath spoken it. Ye shall keep my Sabbaths, and reverence my Sanctuary; I am the Lord.

I conceive that in all things (some) are superstitious; therefore ye are my friends, if ye do what I command you. Ye shall not add unto the word that I command you, neither shall ye diminish ought from it; that ye may keep the Commandements of the Lord your God, which I command you. But shall with my Servant *David* hate every false way.

I know there are many, that are neither cold nor hot, and I will spue them out of my mouth.

He

12. *From hard-heartedneſs, the* 11. *Branch.* Pro. 28. 13, 14.

13. *From preſumptuous ſinning, the* 12. *Branch.* Num. 15. 30. Deut. 17. 12. Pſal. 19. 13.

14. *From ſinful ſwearing, the* 13. *Branch.* Exo. 20. 7. Mat. 5. 37.

15. *From Incorrigibleneſs, the* 14. *Branch.* Pro. 29. 10.

A Preface to the Exhortation againſt deſpair. Iſa. 50. 10. 2 Cor. 4. 8. Joh. 20. 27.

16. *From deſpair, the laſt Branch.* Gen. 4. 13. 16. Rom. 14. 15. 1 Sam. 31. 4. Mat. 27. 5.

A Exhortation from Uncharitableneſs. 1 Joh. 3. 10. 14.

He that covereth his ſins, ſhall not proſper; but whoſo confeſſeth, and forſaketh them, ſhall have mercy. Happy is the Man that feareth always, but he that hardneth his heart ſhall fall into miſchief.

The Soul that doth ought preſumptuouſly, the ſame reproacheth the Lord; and that ſoul ſhall be cut off from his People. As alſo the Man that will do preſumptuouſly, and will not hearken to the Prieſt, that ſtandeth to miniſter before the Lord your God; or unto the Judge; even that Man ſhall die.

Wherefore, pray with my Servant *David*, Lord keep back thy Servants from preſumptuous ſins, let them not have dominion over us, ſo ſhall you be innocent from the great Tranſgreſſion.

Thou ſhalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltleſs that taketh his Name in vain. Let your communication be Yea, yea; Nay, nay; for whatſoever is more than theſe, cometh of evil.

He that being often reproved, hardneth his Neck, ſhall ſuddenly be deſtroyed, and that without remedy.

Who is among you that feareth the Lord, that obeyeth the voice of his Servant, that walketh in darkneſs, and hath no light? let him truſt in the Name of the Lord, and ſtay upon his God. When ye are troubled on every ſide, be not diſtreſſed; when ye are perplexed, be ye not in deſpair. Be not faithleſs, but believing.

Say not with deſpairing *Cain*, my iniquitie is greater than that it may be forgiven; Nor go not with him out of the preſence of the Lord. Deſtroy not your Souls, which I died for; With hopeleſs *Saul*, who took a Sword, and fell upon it. Nor do as *Judas*, who went and hanged himſelf.

Whoſoever doth not righteouſneſs, is not of God; neither is he, that loves not his brother; He that loves not his Brother, abideth in death.

1. *General branch of uncharitableneſs as to the Souls of others.*

1. *By tempting to ſin.*

2. *By evil example.*

3. *By not reproving.*

4. *By flattering.*

5. *By not inſtructing.*

6. *By perſecuting for conſcience.*

2. *General branch of uncharitableneſs as to the Perſons of others.*

1. *By murder.*

15. Whoſoever hates his Brother, is a murtherer; and ye know, that no murtherer hath eternal life abiding in him.

Pro. 16. 29. Be ye not like the violent Man, who inticeth his Neighbour, and leadeth him into the way that is not good; who ſhutteth his eyes to deviſe froward things, moving his lips, he bringeth evil to paſs. Nor like to *Potipher's* wife; nor to the ſtrange Woman that flattereth with her lips; nor to them who ſay, Come with us, let us lay wait for blood; let us lurk privily for the innocent without cauſe; caſt in thy lot amongſt us, let us all have one Purſe.

30. Imitate not *Jeroboam*, who did ſin, and who made *Iſrael* to ſin.

Gen. 39. 7. 21. Prov. 7. 5. Prov. 1. 11. 31. 14. 1 Kin. 15. 16. You ſhall not hate your Brethren in your heart; you ſhall in any wiſe reprove them, and not ſuffer ſin upon them.

Lev. 19. 17. He that ſpeaketh flattery to his friends, even the eyes of his Children ſhall fail. And a flattering mouth, worketh ruine.

Job 17. 5. Pro. 26. 28. Wo to the Sheppards of *Iſrael*, that do feed themſelves; Should not the Sheppards feed the Flock? Ye eat the fat, and ye cloath you with the Wool; ye kill them that are fed, but ye feed not the Flock.

Ezet 34. 2. 3. The wicked in his pride do perſecute the poor: but they ſhall be taken in the deviſes that they have imagined. He that leadeth into Captivity, ſhall go into Captivity; He that killeth with the Sword, muſt be killed with the Sword. For they have ſhed the blood of the Saints and Prophets, and God will give them blood to drink, for they are worthy.

Pſal. 10. 2. Rev. 13. 10. Rev. 16. 6. At the hand of Man, at the hand of every Man's Brother will I require the life of Man; whoſo ſheddeth Man's blood, by Man ſhall his blood be ſhed; For in the Image of God made I Man. And blood defileth the Land. And the Land cannot be cleanſed of the blood that is ſhed therein, but by the blood of him that ſhed it. Therefore whoſo killeth any Perſon, the Murderer ſhall be put to death. Ye ſhall take no ſatisfaction, for the life of a Murderer

Gen. 9. 5. 6. Num. 35. 33. 30. 31. which

2. *By maiming.* Lev. 24. 19. which is guilty of death; But he ſhall be ſurely put to death.

20. If a Man cauſe a blemiſh in his Neighbour; As he hath done, ſo ſhall it be done unto him; breach for breach, eye for eye, tooth for tooth: As he hath cauſed a blemiſh in a Man, ſo ſhall it be done unto him again.

3. *By unjuſt Impriſonment.* Jer 37. 15. Jer. 51. 11. Mat. 6. 17. 27. Act. 12. 23. Be ye not like unto unjuſt *Zedekiah*, who put *Jeremiah* into Priſon, for ſpeaking to him in the Name of the Lord. Nor like cruel *Herod*, who bound *John* in Priſon, and beheaded him for *Herodias* ſake, leſt you partake of their puniſhments.

4. *By not Relieving.* Jam 2. 25. 26. Mat. 25. 31. 41, 45. If a Brother or Siſter be naked, and deſtitute of daily food, and one of you ſay, Depart in peace, be you warmed and filled; Notwithſtanding you give them not thoſe things that are needful to the Body, What doth it profit? When I ſit upon the Throne of my Glory, I ſhall ſay unto ſuch on my left hand, Depart from me ye curſed into everlaſting Fire, prepared for the Devil and his Angels. Verily I ſay unto you, inaſmuch as ye did it not to one of the leaſt of theſe (my poor Saints) ye did it not to me.

3. *General Branches of uncharitableneſs and Injuſtice to the Eſtates of others.*

1. *By Oppreſſion.* Hab 2. 6. Mal. 3. 5. Col. 3. 25. Woe to him that increaſeth that which is not his: I will be a ſwift witneſs, ſaith the Lord, againſt thoſe that oppreſs the hireling in his wages, the Widdow and the Fatherleſs, and that turn aſide the ſtranger from his right; He that doth wrong, ſhall receive from the wrong that he hath done; And with me there is no reſpect of Perſons.

2. *By ſtealing.* Zac. 5. 2. 3. 4. Eph. 4. 28. Behold a flying Roll, the length thereof is twenty Cubits, and the breadth thereof ten Cubits. This is the curſe that goeth forth over the face of the whole Earth: for every one that ſtealeth ſhall be cut off, according to it; And it ſhall enter into the Houſe of the Thief, and it ſhall remain in the mideſt of his Houſe, and ſhall conſume it with the Timber thereof, and the Stones thereof. Therefore let him that ſtole ſteal no more, but rather let him labour, working with his hands the thing

3. *By defrauding.* 1 Theſ. 4. 6.

4. *By contentiouſneſs.* 1 Cor. 6. 5.

6.

Mat. 5. 40.

5. *By Uſury or Extortion.* Pro. 28. 8.

Mat. 23. 25.

Luke 3. 13.

6. *By depopulation.* Iſa. 5. 8.

9

10.

7. *By falſe witneſſing.* Luke 3. 14.

Pro. 19. 5.

Pro. 21. 28.

Deut. 19. 18.

8. *By curſing, or evil Imprecations.* Rom. 12. 14.

Pſal. 109. 17,

18.

4. *General Bra. of uncharitableneſs* Pro. 10. 18.

Pſal. 50. 22.

which is good, that he may have to give to him that needeth. Let no Man go beyond and defraud his Brother in any matter, becauſe that the Lord is the avenger of all ſuch.

I ſpeak to the ſhame of (many;) is it ſo that there is not a wiſe Man amongſt you? No not one that ſhall be able to Judge between his Brethren; But Brother goeth to Law with Brother, and that before the Unbelievers; If any one will ſue you at the Law, and take away thy Coat, let him have thy Cloak alſo.

He that by Uſury and unjuſt gain increaſeth his ſubſtance, he ſhall gather it for him that will pitty the poor. Woe unto ſuch, who like the Scribes and Phariſees, Hypocrites, make clean the out-ſide of the Cup, and of the Platter; but within they are full of Extortion and exceſs; Therefore exact no more than is appointed you.

Woe unto them that joyn Houſe to *Houſe*, and lay Field to Field, till there be no place, that they may be placed alone in the middeſt of the Earth. Of a truth, many Houſes ſhall be deſolate, even great and fair without Inhabitant; Yea, ten Acres of Vineyard ſhall yield one Bath, and the Seed of an Omer ſhall yield one Epha.

Do violence to no Man, neither accuſe any falſly; for a falſe witneſs ſhall not be unpuniſhed. A falſe witneſs ſhall periſh. Behold, if a witneſs be a falſe witneſs, and hath teſtified falſly againſt his Brother, then ſhall ye do unto him, as he had thought to have done unto his Brother.

Bleſs, and curſe not. (Thoſe) That delight in curſing, ſo let it come unto them; As they delight not in bleſſing, ſo let it be far from them; As they have cloathed themſelves with curſing, as with a Garment, ſo let it come into their bowels like Water, and like Oyle into their bones.

He that uttereth ſlander is a Fool; I will tear thoſe in pieces, and there ſhall be none to de-

as to the good name of others.

1. By ſlandering, and backbiting, & tale-bearing.

59.

Pſal. 64. 7.

8.

Pſal. 64. 3.

4

Lev. 19. 16.

Exo. 23. 1.

Jam. 3. 11.

A Dehortation from Intemperance.

1. From Drunkenneſs.

22.

Hab. 2. 15.

Pro. 23. 29.

30.

2. From Gluttony.

Pro. 23. 21.

2 Pet. 1. 6.

Gal. 5. 23.

3. From Inſobriety.

1 Pet. 5. 8.

1 Theſ. 5. 7. 8.

Phil. 4. 5.

1 Cor. 7. 31.

A Dehortation from ſinful fear.

Iſay. 51. 7.

8.

deliver them, that ſit and ſpeak againſt their Brother, and ſlander their own Mothers Son: Yea, I will ſhoot at them with an Arrow, ſuddainly they ſhall be wounded; they ſhall make their own Tongues to fall upon themſelves, who whet their Tongues like a Sword, and bend their Bow to ſhoot their Arrowes: even bitter words, that they may ſhoot in ſecret at the perfect. Thou ſhalt not go up and down as a Tale-bearer among thy People. Neither ſhalt thou raiſe a falſe report, nor put thy hand with the wicked to be an unrighteous witneſs.

Woe unto them that riſe up early in the Morning, that they may follow ſtrong Drink, that continue until Night, till Wine inflame them. Woe unto them that are mighty to drink Wine, and Men of ſtrength to mingle ſtrong Drink. Woe unto him that giveth his Neighbour drink, that putteſt thy Bottle to him, and makeſt him drunken alſo, that thou mayeſt look on their nakedneſs. Who hath woe? Who hath ſorrow? Who hath contentions? Who hath babling? Who hath wounds without cauſe? Who hath redneſs of Eyes? They that tarry long at the Wine, they that go to ſeek mixt Wine. The Drunkard and Glutton ſhall come to poverty, and drowſineſs ſhall cloth a Man with ragges. Add therefore to your knowledge, temperance; A fruit of the Spirit; againſt ſuch there is no Law: Be therefore ſober and vigilant, becauſe your Adverſary the Devil walketh about as a Roaring Lion, ſeeking whom he may devour. They that be drunken, be drunken in the Night; but you that are of the Day, be ſober: Let your moderation be known to all Men, for I am at hand. And uſe this World as not abuſing of it; for the faſhion of this World paſſeth away.

Hearken unto me ye that know righteouſneſs, the People in whoſe heart is my Law. Fear ye not the reproach of Men, neither be ye afraid of their revilings. For the Moth ſhall eat them up like a Garment, and the Worm

Iſa. 8. 13. 12. Rev. 22. 8. ſhall eat them like Wool; Sanctifie the Lord of Hoſts himſelf, and let him be your fear, and let him be your dread; neither fear you their fear, nor be afraid. (For) the fearful and unbelieving ſhall have their portion in the Lake which burneth with Fire and Brimſtone, which is the ſecond Death.

A Dehortation from Ignorance,

1. *Affected.* Pro. 1. 7. 22. Pro. 2. 3. 4. 9. The fear of the Lord is the beginning of knowledge, but Fools deſpiſe wiſdome and underſtanding; How long, ye ſimple ones, will ye love ſimplicity? And the Scorners delight in their ſcorning? and Fools hate knowledge? Cry after knowledge, and liſt up your voice for underſtanding; Seek her as Silver, and ſearch for her as for hid treaſures. Then ſhall ye underſtand righteouſneſs, and judgment, and equity; yea, every good path.

2. *Natural.* Lev. 5. 17. If a Soul ſin, and commit any of thoſe things that are forbidden to be done by the Commandements of the Lord, though he wiſt it not; yet is he guilty, and ſhall bear his iniquity. How much more ſhall they be guilty, that are willingly ignorant? In flaming Fire (therefore) will I take vengeance on them that know not God, and that obey not my Goſpel.

3. *Wilful.* 2 Pet. 3. 5. 2 Theſ. 1. 8.

A Dehortation from Injuſtice. Deu. 27. 9. Exo. 23. 7. Curſed be he that perverteth the Judgment of the ſtranger, Fatherleſs and Widdow; wherefore keep ye far from a falſe matter; and the innocent and righteous ſlay not; for I will not juſtifie the wicked. Ye ſhall do no unrighteouſneſs in Judgment, ye ſhall not reſpect the Perſon of the poor, nor honour the Perſon of the mighty; But in righteouſneſs ſhall you Judge your Neighbour.

1. *In Majeſtrates.* Lev. 19. 15. Jer. 22. 13. Woe unto him that buildeth his Houſe by unrighteouſneſs, and his Chambers by wrong, that uſeth his Neighbours ſervice without wages, and giveth him not for his work.

2. *In private Perſons.* 2 Sam. 23. 3. Lev. 22. 28. He that ruleth over Men muſt be juſt; Thou ſhalt not revile the Judge, nor curſe the Ruler of People. Submit therefore your ſelves to every Ordinance of Man for the Lord's ſake; whether it be to the King as Supream, or unto Governors, as unto them that are ſent by him, for

3. *By not giving obedience juſtly due to Superiors.* 1 Pet. 2. 13. 14.

1. *As Majeſtrates.*

for the puniſhment of evil doers, and for the praiſe of them that do well; For ſo is the will of God, that with well-doing, you may put to ſilence the ignorance of fooliſh Men; As free, and not uſing your liberty for a cloak of maliciouſneſs, but as the Servants of God. Honor all Men, love the Brotherhood. Fear God, honour the King. For whoſoever reſiſteth the Power, reſiſteth the Ordinance of God; and they that reſiſt, ſhall receive to themſelves Damnation. Render therefore to all, their dues; Tribute to whom Tribute is due, Cuſtome to whom Cuſtome; Fear to whom Fear, Honour to whom Honour. Owe no Man any thing, but to love one another, for he that loveth another hath fulfilled the Law. Remember them that have the Rule over you, that have ſpoken to you the Word of God, whoſe faith follow, conſidering the end of their converſation. He that heareth them, heareth me; and he that deſpiſeth them, deſpiſeth me; and he that deſpiſeth me, deſpiſeth him that ſent me. Whatſoever City they enter, and they receive them not; I ſay unto you, it ſhall be more tolerable in that day for *Sodom*, than for that City.

Hear the Inſtruction of your Father, and forſake not the Law of your Mother; For they ſhall be an Ornament of Grace unto your Heads, and Chains about your Necks; But the Eye that mocketh at his Father, and deſpiſeth to obey his Mother, the Ravens of the Valley ſhall pick it out, and the young Eagles ſhall eat it.

Whoſoever lyeth with a beaſt, ſhall be ſurely put to death.

If a Man lie with Man-kinde, as he lyeth with a Woman, both of them have committed an abomination; they ſhall ſurely be put to Death; their blood ſhall be upon themſelves.

There ſhall be no Whore of the Daughters of *Iſrael*, nor a *Sodomite* of the Sons of *Iſrael*. God turned the Cities of *Sodom* and

15.
16.
17.
Rom. 13. 2.
7.
8.
2. *As Miniſters of the Goſpel.* Heb. 13. 7.
Luke 10. 16.
10.
12.
3. *As Natural Parents.* Prov. 1. 8.
9.
Pro. 30. 17.
A general Dehortation from fleſhly uncleanneſs.
1. *From Buggery.* Exod. 22. 19.
2. *From Sodomy.* Lev. 20. 13.
3. *From Whoredom.* Deu. 23. 17.
1 Pet. 2. 6.

4. *From Inceſt.*	Lev. 18. read from v. 1. to v. 19.
5. *From Poligamy.*	1 Cor. 7. 2.
	Rom. 7. 3.
	Luk. 16. 18.
6. *From Adultery.*	Heb. 13. 3.
	Lev. 18. 20.
	Lev. 20. 10.
	1 Cor. 6. 9.
	10.
7. *From Fornication.*	Col. 3. 5.
	6.
	1 Cor. 10. 8.
	Rev. 22. 15.
	Rev. 21. 8.
A Dehortation from Laſciviouſneſs.	Mat. 15. 19.
1. *In wanton Thoughts.*	Pro. 16. 26. Pſal. 119. 113. Jer. 4. 14. Pro. 24. 9. Pſal. 139. 2. Heb. 4. 12.
2. *In wanton Words.*	Eph. 4. 29.

Gomorra into aſhes, condemning themwith an over-throw, making them an enſample unto thoſe, that after ſhould live ungodly.

None of you ſhall approach to any that is near of Kin to him, to uncover their nakedneſs; I am the Lord; after the doings of the Land of *Egypt*, and after the doings of the Land of *Canaan*, ſhall ye not do.

Let every Man have his own Wife, and every Woman have her own Husband. If a Woman, whileſt her Husband lives, marries another Man, ſhe ſhall be called, (that is, ſhe is an Adultereſs) the like is true of a Man, if he marry another Woman, whileſt his Wife liveth; For whoſoever puts away his Wife, and marries another, commits Adultery: Whoremongers and Adulterers God will Judge.

Thou ſhalt not lie carnally with thy Neighbours Wife, to defile thy ſelf with her. The Adulterer and Adultereſs ſhall ſurely be put to death. Be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor abuſers of themſelves with Man-kind, ſhall inherit the Kingdome of God.

Mortifie your Members which are upon the Earth, fornication, uncleanneſs, inordinate affection, evil concupiſcence; For which things ſake, the wrath of God cometh on the Children of diſobedience: And commit not Fornication, as ſome of the *Iſraelites* committed, and fell in one Day three and twenty thouſand. Without (the new *Jeruſalem*) are Whoremongers, who ſhall have their part in the Lake which burneth with Fire, which is the ſecond Death.

Out of the heart proceeds evil thoughts, which are an abomination to the Lord. Wherefore hate all vain thoughts, Let them not lodg within you, for the thought of fooliſhneſs is ſin. I underſtand your thoughts afar off; and am a diſcerner of the thoughts and intents of your hearts.

Let no corrupt communication proceed out of your mouths, but that which is good to the

the uſe of edifying, that it may miniſter grace to the hearers. But fornication, and all uncleanneſs, let it not be once named amongſt you, as becometh Saints; Neither filthineſs, nor fooliſh talking, nor jeſting, which are not convenient: but rather giving of thanks. For becauſe of theſe things cometh the wrath of God upon the Children of diſobedience. Be not therefore partakers with them. I ſay unto you, every idle word that Men ſhall ſpeak, they ſhall give account thereof at the Day of Judgment; For by thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.

Eph. 5. 3. 4. 6. 7. Mat. 12. 36. 37.

3. *In wanton looks.* Mat. 5. 28. Job 31. 1. Luk. 11. 34. Job 11. 26. 2 Pet. 2. 10. 14. 9. 17.

Whoſoever looketh upon a Woman to luſt after her, hath committed Adultery with her already in his heart. Wherefore with holy *Job*, make a Covenant with thine Eyes, that thou think not upon a Maid, (to luſt after her;) For when thy Eye is evil, thy Body alſo is full of darkneſs. The Eyes of the wicked ſhall faile; But chiefly them that walk after the Fleſh in the luſt of uncleanneſs; Having Eyes full of Adultery, and that cannot ceaſe from ſin, and are reſerved to the Day of Judgment to be puniſhed, and to whom the miſt of darkneſs is reſerved for ever.

4. *In Wanton Rioting.* Rom. 13. 12. 13. 14.

The Night is far ſpent, the Day is at hand, therefore caſt ye off the works of Darkneſs, and put on the Armour of Light, walking honeſtly, as in the Day; not in rioting and drunkenneſs, not in Chambering and wantonneſs; But put ye on me the Lord Jeſus Chriſt, and make not proviſion for the fleſh, to fulfill the luſts thereof. For if ye live after the fleſh, ye ſhall die; but if ye, through the Spirit, do mortifie the deeds of the body, ye ſhall live.

Rom. 8. 13.

A Debortation from lying.

1. *By denying the Truth.* Act. 5. 3. Joh. 8. 44. Joh. 14. 17. Act. 5. 3. 30.

Let not Sathan, who is a lyar from the beginning, and the Father of lyes, fill your hearts to lie againſt the Holy Ghoſt, who is the Spirit of truth, that ye be not ſtrucken with ſudden Death, as was *Ananias* and *Saphira*. Ye ſhall not lye one unto another; but every one ſpeak

Eph. 4. 25.
Pſal. 5. 6.
Pſal. 63. 11.
Iſay. 24. 4. 5.
Heb. 12. 24.
Col. 2. 11, 12, 13.
Heb. 10. 29, 30, 31.

2. By breach of Covenant to God.

Eccl. 5. 4.
Deu. 23. 21, 23.
Pſal. 15. 4.

2. Of Vows to God.

3. Of Promiſes and Covenants to Men.

Ezc. 17. 15, 16.

Deu. 5. 21.

A Dehortation from Covetouſneſs.

1. In the heart.

Hab. 2. 9.

Pro. 28. 20.

2. In Action.

the truth with his Neighbour; For ye are Members one of another. For I will deſtroy them that ſpeak leaſing; and the mouth that ſpeaketh lies ſhall be ſtopped.

The Earth mourneth and fadeth away, the World languiſheth and fadeth away, the haughty People of the Earth do languiſh, the Earth alſo is defiled under the Inhabitants thereof; becauſe they have tranſgreſſed the Laws, changed the Ordinance, broken the everlaſting Covenant. I am the Mediator of the new Covenant, ſealed unto you in my Sacraments of Baptiſme and my Supper. Tread not then under foot the Son of God; nor count the blood of my Covenant wherewith ye are ſanctified, an unholy thing; nor do deſpight unto my Spirit of grace. For vengeance is mine, I will recompence; yea, I will judge my people; It is a fearful thing to fall into the hands of the living God.

When thou voweſt a vow unto God, defer not to pay it; for he hath no pleaſure in fools. Pay that which thou haſt vowed; The Lord thy God will ſurely require it of thee, and it would be ſin in thee.

That which is gone out of thy Lips, thou ſhalt keep and perform to God, and to Men, leſt thou be excluded my holy Hill, and ſuffer alike Judgment with King *Zedekiah*; for, ſhall he eſcape that doth ſuch things? Or ſhall he break the Covenant, and be delivered? Surely where the King dwelleth that made him King, whoſe Oath he deſpiſed, and whoſe Covenant he break, even with him in the mideſt of *Babilon* ſhall he die.

Thou ſhalt not deſire thy Neighbours Wife, neither ſhalt thou covet thy Neighbours Houſe, his Field, or his Man-ſervant, or his Maid-ſervant, his Oxe, or his Aſs, or any thing that is thy Neighbours. Woe unto him that covetteth an evil covetouſneſs to his Houſe, that he may ſet his Neſt on high, that he may be delivered from the power of evil. He that maketh haſte to be rich, ſhall not be innocent. No covetous

Man

Eph. 5. 5.
Luke 12. 15.
Jer. 22. 13.
1 Kings 21. 19.

2ly. From worldlyneſs and carking cares.

Matt. 6. 24.
25.
32.
Heb. 13. 5.
1 Tim. 6. 9.
10.
1 Joh. 2. 15.

3ly. From Nigardneſs.

Pro. 11. 24.
25.
Eccl. 6. 1.
2.

A Dehortation from Idleneſs.

1 Cor. 7. 20.
Mat. 20. 6.

Man, (who is an Idolater) hath any inheritance in the Kingdom of Chriſt, and of God. Take heed, and beware of Covetouſneſs. For woe unto him that buildeth his Houſe by unrighteouſneſs, and his Chambers by wrong. Beware of *Ahab*'s ſin, and his puniſhment.

No Man can ſerve two Maſters, for either he will hate the one, and love the other; or elſe he will hold to the one, and deſpiſe the other. Ye cannot ſerve God and Mammon. Therefore I ſay unto you, take no thought for your Life, what ye ſhall eat, or what ye ſhall drink, nor yet for your body what ye ſhall put on; Is not the life more than meat? and the body than rayment? For after all theſe things the *Gentiles* ſeek; for your Heavenly Father knoweth, that ye have need of all theſe things. Wherefore having food and rayment, be therewith content; for I have ſaid I will never leave thee nor forſake thee. They that will be rich, fall into temptation, and a ſnare, and into many fooliſh and hurtful luſts, which drown Men in deſtruction and perdition; for the love of money is the root of all evil; which while ſome coveted after, they have erred from the faith; and pierced themſelves through with many ſorrows. Wherefore love not the World, nor the things that are in the World; if any Man love the World, the love of the Father is not in him.

There is that ſcattereth, and yet increaſeth; and there is that with-holdeth more than is meet, and yet tendeth to poverty. The liberal Soul ſhall be made fat; and he that watereth ſhall be watered alſo himſelf. There is an evil which I have ſeen under the Sun, and it is common among Men; A Man to whom God hath given riches, wealth and honour, ſo that he wanted nothing for his Soul of all that he deſireth; yet God giveth him not power to eat thereof, but a ſtranger eateth it; this is vanity, and it is an evil diſeaſe.

Let every Man abide in the ſame Calling in which he was called. Let none ſtand idle all

1. *By having no Calling, or by neglecting a Calling.*

Pro. 19. 15. Eccl. 10. 18. Ezek. 16. 49. Gen. 19. 15. 24.

2. *Idleneſs in private Perſons.*

Pro. 22. 29. Pro. 23. 21. Rom. 12. 11. 8.

3. *Idleneſs in publick Perſons.*

Rom. 12. 8. Mat. 25. 19. 30.

The Dehortation of the Lord Jeſus from ſinful Paſſions.

Eph. 4. 26. Gen. 49. 5. 6. 7. Eccl. 7. 9.

2. *From cauſleſs Anger.*

Mat. 5. 29.

A Dehortation from ſinful hatred.

Gal. 5. 20. Lev. 19. 17. Pſal. 34. 21. 1 Joh. 2. 9. 1 Joh 3. 5.

1. *Of Perſons.*

2. *Of good things.*

Mich. 3. 2. Pro. 8. 36.

A Dehortation from Malice.

1 Pet. 2. 1. 16.

the Day; For an idle Soul ſhall ſuffer hunger; And by much ſloathfulneſs the building decayeth, and through idleneſs of the hands the Houſe droppeth through. Behold, this was the iniquity of *Sodom*, abundance of idleneſs. Avoid ye therefore their ſin, leſt ye be conſumed, as was that City; upon which the Lord rained Brimſtone and Fire from the Lord out of Heaven.

Seeſt thou a Man diligent in his buſineſs, he ſhall ſtand before Kings; he ſhall not ſtand before mean Men: But drowſineſs ſhall cloath a Man with rags. Wherefore be not ſloathful in buſineſs, as private Perſons.

Let him that Ruleth do it with diligence; leſt when I come and reckon with you, the ſloathful and unprofitable Servant be caſt into utter Darkneſs, where ſhall be weeping and gnaſhing of Teeth.

Be ye angry, but ſin not; let not the Sun go down upon your wrath. Like *Simeon* and *Levy*, Inſtruments of Cruelty are in their habitations; for in their anger they ſlew a Man, and in their ſelf-will they digged down a wall. Curſed be their anger, for it was fierce; and their wrath, for it was cruel. I will divide them in *Jacob*, and ſcatter them in *Iſrael*. Therefore be not haſty in Spirit to be angry; for anger reſteth in the boſome of fools.

Whoſoever is angry with his Brother without a cauſe, ſhall be in danger of the Judgment.

One of the works of the Fleſh is hatred; therefore thou ſhalt not hate thy Brother in thy heart. They that hate the righteous ſhall be deſolate. He that ſaith he is in the Light, and hateth his Brother, is in darkneſs even until now. Whoſoever hateth his Brother is a Murderer, and ye know, that no Murderer hath Eternal Life abiding in him. Woe to them that hate good, and love evil. All they that hate me, love death.

Uſe not your liberty for a Cloke of maliciouſneſs: But let all bitterneſs, and wrath, and anger,

Eph. 4. 31.

A Dehortation from ſtrife and contention.

Pro. 17. 14.
Rom. 13. 13.
Phil. 2. 3.
Jam. 3. 16.

anger, and clamour, and evil-ſpeaking, be put away from you; with all malice; and be ye kinde one to another, tender-hearted, forgiving one another, even as God, for my ſake, hath forgiven you.

The beginning of ſtrife, is, as when one letteth out Water; therefore leave off contention before it be medled with. Walk honeſtly, as in the Day, not in ſtrife, and envying. Let nothing be done through ſtrife; For where ſtrife and envying is, there is confuſion, and every evil work.

A Dehortation from Envy.

Jam. 4. 5.
Job 5. 2.
Pro. 14. 30
1 Cor. 13. 4.
1 Pet. 2. 1. 2.

The Spirit that is in you luſteth to envy, which ſlayeth the ſilly one, and is the rottenneſs of the bones. Charity ſuffereth long, envyeth not. Wherefore, laying aſide all malice, and all guile, and hypocriſies, and envies, and evil ſpeaking; as new born babes, deſire the ſincere Milk of the Word, that ye may grow thereby.

A Dehortation from Revenge.

Rom. 12. 19.
20.
21.

Dearly beloved, avenge not your ſelves, but rather give place unto wrath; for it is written, Vengeance is mine, I will repay it, ſaith the Lord. Therefore, if thine Enemy hunger, feed him; if he thirſt, give him drink; for in ſo doing, thou ſhalt heap Coals of Fire on his head. Be not over-come of evil, but overcome evil with good.

A Dehortation from Pride.

Pro. 8. 13.
Pro. 13. 10.
Pro. 11. 2.

Pride and arrogancy, and the evil way, and the froward mouth, do I hate. Only by pride cometh contention, and where it cometh, there cometh ſhame. But with the lowly is wiſdom. Wherefore let him that ſtandeth, take heed leſt he fall. Be not high-minded, but fear.

1. Branch from ſpiritual Pride.

Rom. 11. 20.
1 Cor. 10. 12.
1 Cor. 4. 7.

For, who maketh thee to differ from another? And, what haſt thou, that thou haſt not received? Now, if thou didſt receive it, why doſt thou glory, as though thou hadſt not received it?

2. Branch from worldly Pride.

Jer. 9. 23.
24.

Thus ſaith the Lord, let not the wiſe Man glory in his wiſdome; neither let the mighty Man glory in his might; let not the rich Man glory in his riches: But let him that glorieth, glory in this, that he underſtandeth and know-

2 Pet. 2. 4. Jude 6. Iſa. 14. 12. Gen. 3. 6. Pſal. 10. 4.

3. *Branch from Ambition.*

Jer. 45. 4.

5.

Joh. 4. 44.

1 Cor. 10. 17.

18.

Mat. 11. 29.

Mat. 18. 4.

Mat. 23. 12.

2 Sam. 18. 9. 14.

1 King. 2. 25.

A Dehortation from Ingratitude.

Eph. 5. 20. Pſal. 147. 1.

1. *Towards God.*

2 Cor. 32. 25.

Luke 17. 17.

18.

2. *Towards Men.*

2 Tim. 3. 1.

2.

3.

4.

Pro. 17. 13.

2 Cro. 24. 22.

eth me, that I am the Lord that exerciſe loving kindneſs, Judgment and righteouſneſs in the Earth. For in theſe things I delight, ſaith the Lord. Pride caſt the Angels out of Heaven. Your firſt Parents out of Paradice; and the wicked World into Hell. For the wicked, through the pride of his countenance, will not ſeek after God.

Behold, that which I have built, I will break down; and that which I have planted, will I pluck up. And ſeekeſt thou great things for thy ſelf? ſeek them not. For, behold I will bring evil upon all fleſh. How can ye believe, who receive honour one of another, and ſeek not the honour which comes from God only. He that glorieth, let him glory in the Lord; for not he that commendeth himſelf is approved, but whom the Lord commendeth. Learn of me, for I am meek and lowly in heart, and ye ſhall finde reſt to your Souls. Whoſoever ſhall humble himſelf, as a little Child, the ſame is greateſt in the Kingdome of Heaven. Whoſoever exalts himſelf, ſhall be abaſed; and he that ſhall humble himſelf, ſhall be exalted. (Be ye not ambitious like *Abſalon*, and *Adonijah*, leaſt ye partake of their Judgments and violent deaths.)

Give thanks always for all things unto God, and the Father in my Name; For it is good to ſing praiſe unto our God; for it is pleaſant, and praiſe is comely. Be ye not therefore guilty of the great ſin of ingratitude, with *Hezekiah*, and the nine Lepers, who rendered not again according to the benefits done unto them.

In theſe laſt times, Men ſhall be lovers of their own ſelves, covetous, boaſters, proud, blaſpheamers, diſobedient to Parents, unthankful, unholy, without natural affection, deſpiſers of thoſe that are good. Traytors, from ſuch turn away. Whoſo rewardeth evil for good, evil ſhall not depart from his Houſe; Example in King *Joaſh*, who remembred not the kindneſs which *Jehojada*, the Father of

Zacharias

A Dehortation from ſenſuality, or voluptuouſneſs.

Pro. 21. 17.
Eccl. 10. 16, 17.
Luk. 6. 25.
Jam. 5. 1, 2, 3, 5.
1 Pet. 2. 13.
1 Tim. 5. 6.
Jude 12, 13, 17, 18, 19.
2 Tim. 3. 4.
2 Pet. 3. 3.

Zacharias had done unto him, but ſlew his Son. Therefore his Servants conſpired againſt him, for the blood of the Son of *Jehojada* the Prieſt, and ſlew him on his Bed.

Whoſo loveth pleaſure ſhall be a poor man; he that loveth Wine and Oyl ſhall not be rich. Woe unto the Land whoſe Princes eat in the morning; But bleſſed is the Land whoſe Princes eat in due ſeaſon; for ſtrength, and not for drunkenneſs. Woe unto you that are full; for ye ſhall hunger. Woe unto you that laugh now; for ye ſhall mourn and weep, For your miſeries that ſhall come upon you. Your riches are corrupted, and your Garments are Moth-eaten; your Gold and Silver is cankered, and the ruſt of them ſhall be a witneſs againſt you, and ſhall eat your fleſh, as it were Fire: ye have lived in pleaſure on the Earth, and been wanton; ye have nouriſhed your hearts, as in a Day of ſlaughter. Behold the Judge ſtandeth before the Door; and my coming draweth nigh; when all ſuch ſhall receive the reward of unrighteouſneſs; As they that count it pleaſure to riot in the Day time, and living in pleaſure, are dead whilſt they are alive. Spots they are, and blemiſhes, ſporting themſelves with their own deceivings, while they feaſt with you, feeding themſelves without fear; Clouds they are without Water, Trees, whoſe fruit withereth; without fruit, twice dead, plucked up by thee roots. Raging Waves of the Sea, foaming out their own ſhame, wandring Stars, to whom is reſerved the blackneſs of darkneſs for ever. Beloved, remember the words which were ſpoken before of my Apoſtle, who told you there ſhould be mockers in theſe laſt times, who ſhould walk after their own ungodly luſts: Theſe be they who ſeparate themſelves, ſenſual, having not the Spirit. Lovers of pleaſures more than lovers of God. Theſe are thoſe ſcoffers in theſe laſt days, walking after their own luſt; and ſaying, Where is the promiſe of his coming? For, ſince the Fathers fell aſleep, all things continue as they were from the begin-

1 Cor. 15. 32. Mat. 24. 38. 39. 42. Mat. 26. 41. Mat. 24. 44. Mat. 24. 48. 49. 50. 51. Eccleſ. 1. 1. Eccleſ. 2. 9. 10. 11. Eccleſ. 1. 2. 1 Joh. 2. 15. 16. 17.

ning of the Creation. Let us eat and drink, for to morrow we ſhall die. For as in the Days that were before the Flood, they were eating and drinking, marrying and giving in marriage; and knew not until the Flood came, and took them all away; ſo ſhall alſo my coming be. Watch therefore, and pray, leſt ye fall into temptation; For you know not what hour your Lord doth come. Therefore be you ready, for in ſuch an hour as ye think not, the Son of Man cometh. But if with that evil Servant, you ſhall ſay in your hearts, my Lord deferreth his coming, and ſhall ſmite your fellow-Servants, and eat and drink with the drunken, I will come in an hour which you are not aware of, and cut you aſunder, and appoint you your portion with the Hypocrites; there ſhall be weeping and gnaſhing of Teeth. *Solomon* the Preacher, the Son of *David* King of *Iſrael*, was great, and increaſed more than all that were before him in *Jeruſalem*, who kept not from his Eyes whatſoever they deſired, and with-held not his Heart from any joy; For his Heart rejoyced in all his Labours, whoſe wiſdome alſo remained with him; when he looked on all the works that his Hands had wrought, and the Labour he had laboured to do (as is before at large enumerated by him) makes this acknowledgment: Behold, All is Vanity, and Vanity of Vanities, and Vexation of Spirit, and there was no profit under the Sun. Therefore love not the World, nor the things of the World; For all that is in the World, the Luſt of the Fleſh, the Luſt of the Eyes, and the Pride of Life, is not of the Father, but is of the World. And the World paſſeth away, and the Luſts therefore; but he that doth the will of God, abideth for ever.

A Debortation from Inconſtancy.

Gal. 6. 8. 9. Gal. 3. 3.

Be ye not weary of well-doing; for in due ſeaſon you ſhall reap, if ye faint not. He that ſoweth to the Fleſh, ſhall of the Fleſh reap Corruption. But he that ſoweth to the Spirit, ſhall of the Spirit reap life everlaſting. Are there any ſo fooliſh, as to begin in the Spirit

1. *Branch of Inconſtancy, Back-ſliding.*

Gal 5. 7.
Luk. 17. 32.
Luk. 9. 62.
Heb. 10. 38.
39.
Pro 14. 14.
Jer. 3. 22.
Hoſe. 14. 4.

2. *Branch is Apoſtacy.*

Mar. 12. 43.
44.
45.
2 Pet. 2. 20.
21.
22.
Joh. 15. 5.
6.

rit, and to think to be made perfect in the Fleſh?

It any Man have run well; let none hinder you, that you ſhould not obey the truth. Remember *Lot's* Wife. No Man having put his Hand to the Plough, and looking back, is fit for the Kingdome of God; If any Man draw back, my Soul ſhall have no pleaſure in him. But ye are not of them that draw back, unto Perdition; but of them that believe, unto the ſaving of the Soul. The back-ſlider ſhall be filled with his own ways; but a good Man ſhall be ſatisfied from himſelf. Let back-ſliding Children return, and I will heal their back-ſlidings, and will love them freely.

When the unclean Spirit is gone out of a Man, he walketh through dry places, ſeeking reſt, and findeth none. Then he ſaith, I will return unto my Houſe, from whence I came out; and when he is come, he findeth it empty, ſwept, and garniſhed: Then goeth he, and taketh with himſelf, ſeven other Spirits, more wicked than himſelf, and they enter in, and dwell there: And the laſt ſtate of that Man, is worſe than the firſt. For if, after Men have eſcaped the pollutions of the World, through the knowledge of (Me) the Lord and Saviour, they are again intangled therein, and overcome, the latter end is worſe with them than the beginning: For it had been better for them, not to have known the way of righteouſneſs, then after they have known it, to turn from the holy Commandements delivered unto them: But it is happened unto them, according to the true Proverb; The Dog is turned to his own Vomit again; And the Sow that was waſhed, to her wallowing in the Mire. I am the Vine, ye are the Brances, he that abideth in Me, and I in him, bringeth forth much fruit; for without me ye can do nothing. If a Man abide not in me, he is caſt out, as a Branch, and is withered, and Men gather them, and they are caſt into the Fire, and they are burned. As the Father

hath loved me, ſo have I loved you; continue you in my love. If ye continue in my Word, then are ye my Diſciples indeed. And ye ſhall know the truth, and the truth ſhall make you free. Whoſo looketh into the perfect Law of Liberty, and continueth therein, he being not a forgetful Hearer, but a doer of the work, this Man ſhall be bleſſed in his deed. I am the Lord, the hope of *Iſrael*; all that forſake Me, ſhall be aſhamed, and they that depart from Me, ſhall be written in the Earth, becauſe they have forſaken me, the Lord, the Fountain of living Waters. But he that endureth unto the end, ſhall be ſaved.

If any Man ſee his Brother ſin a ſin, which is not unto Death, he ſhall ask, and I will give him life, for them that ſin not unto Death. There is a ſin unto Death; I do not ſay, that he ſhall pray for it. For it is impoſſible for thoſe, who were once enlightned, and have taſted of the Heavenly Gift, and were made partakers of the Holy Ghoſt, and have taſted the good Word of God, and the Powers of the World to come; If they ſhall fall away, to renew them again unto Repentance, ſeeing they crucifie unto themſelves (Me) the Son of God afreſh, and put Me to an open ſhame. For the Earth which drinketh in the Rain, which cometh often upon it, and bringeth forth Herbs meet for them, by whom it is dreſſed, receiveth bleſſing from God; But that which beareth Thorns and Briars, is rejected, and is nigh unto Curſing, whoſe end is to be burned. If then ye ſin wilfully, after that ye have received the knowledge of the truth, there remains no more Sacrifice for Sin; but a certain fearful looking for of Judgment, and Fiery indignation, which ſhall devour the Adverſaries. He that deſpiſed *Moſes* Law, died without mercy, under two or three witneſſes; Of how much ſoarer puniſhment ſuppoſe ye, ſhall be thought worthy, who hath trodden under foot (Me) the Son of God, and hath counted the blood of the Covenant where-

with

8. Joh. 8 31.
32.
Jam. 1. 25.
Jer. 17. 13.
Mat. 10. 22.

3. Branch of Inconſtancy, is the ſin againſt the holy Ghoſt.

1 John 5. 16.
Heb 6. 4.
5.
6.
7.
8.
Heb. 10. 26.
27.
28.
29.

The Preface to the Counſels of the Lord Jeſus.

1. As to Diligence in our Calling.

2. To Holy walking with God.

3. Againſt Sin.

Mat. 12. 31. 32.

Heb. 6. 9.

Pſal. 19. 13.

Pro. 3. 1. 2.

Rom. 12. 11.

Gen. 5. 24.
Gen. 6. 9.
Heb. 11. 27.
Eph. 5. 8.
Phil. 3. 16.
1 Joh. 1. 3.
2 Pet. 1. 3.
1 Cor. 6. 7.

Pro. 4. 20. 21.

1 Joh. 2. 4.
1 Joh. 1. 4.
1 Joh. 2. 1. 2.
1 Joh. 3. 9.
Pſal. 119. 6.
Pſal. 18. 23.
2 Cor. 10. 7.
Ezek. 18. 30.
Pſal. 119. 136.

with he was ſanctified, an unholy thing, and hath done deſpight unto my ſpirit of grace? Wherefore I ſay unto you, that all manner of ſin and blaſphemy ſhall be forgiven unto men; But the blaſphemy againſt the Holy Ghoſt ſhall not be forgiven unto Men. And whoſoever ſpeaketh a word againſt (Me) the Son of Man, it ſhall be forgiven him; but whoſoever ſinneth againſt the Holy Ghoſt, it ſhall not be forgiven him, neither in this World, nor in the World to come. But beloved, I am perſwaded better things of you, and things that accompany Salvation, though I thus ſpeak. Pray therefore that you may be kept back from preſumptuous ſins, and that they may not have dominion over you: So ſhall you be innocent from the great tranſgreſſion.

My Children, forget not my Law, but let your hearts keep my Commandements; For length of Days, and long life, and peace ſhall they add unto you. Be not ſlothfull in buſineſs, but fervent in Spirit, ſerving the Lord.

As *Enoch* and *Noah* walked with God; and *Moſes* ſeeing him who is inviſible; So walk you as Children of the Light, and by the ſame Rule, ſince your fellowſhip is with the Father and the Son. And you are made partakers of the Divine nature, and being joyned unto me, are one Spirit.

My Children, attend to my words, incline your Eares unto my ſayings; let them not depart from your Eyes, keep them in the mideſt of your hearts.

Theſe things write I unto you, that ye ſin not; and that your joy may be full: And if any of you ſin, I am your Advocate with the Father, and the Propitiation for your ſins. Whoſoever is born of God, doth not commit ſin, for his Seed remaineth in him. Have reſpect therefore to all my Commandements, And keep your ſelves from your Iniquity. Repent and turn from all your tranſgreſſions, with a godly ſorrow not to be repented of; So iniquity ſhall not be your ruine. Yea, let Ri-

Counsel against Temptation.

Luk. 21. 36.
Mar. 26. 41.
Phil. 4. 13.
Rom. 8. 37.
Luk. 1. 71.

Counsel against evil Company.

Eph. 5. 11.
Pro. 4. 24.

To set God always before us.

Psal. 16. 8.

And to have an Eye to Eternity.

1 Thes. 5. 10.
1 Tim. 6. 12.
2 Cor. 4. 18.
2 Cor. 5. 1.

Counsel as to the watching our hearts.

Psal. 119. 113.
Jer. 4. 14.
Pro. 4. 23.
Mat. 15. 19.
Rom. 13. 20.
Jam. 4. 6.
Eph. 4. 26.
Heb. 13. 5.
1 Pet. 3. 4.

As to the keeping of a good Conscience.

Act. 24. 16.
1 Tim. 4. 2.
Eph. 4. 18.
Rom. 14. 22.
23.
Heb. 10. 22.

vers of Waters run down your Eyes, because Men keep not my Law.

Watch and pray always, lest you run into temptation; through (Me) that strengthens you, you shall be able to do all things; And be more than Conquerors; and saved from your Enemies, and from the hand of all that hate you.

Have no fellowship with the unfruitful works of darkness, nor go in the way of evil Men; but rather reprove them. Set me always before you; And whether you sleep or wake, be together with me. Lay hold on Eternal Life, since the things that are seen, are temporal; but the things that are not seen, are eternal. For you know, that if your Earthly House of this Tabernacle was dissolved, you have a building of God, an House not made with Hands, Eternal in the Heavens.

Hate evil thoughts, and let not vain thoughts lodg within you. Keep your heart with all diligence, for out of it are the issues of life; Yea, out of your hearts proceed evil thoughts, Murders, Adulteries, Fornications, Thefts, False-witness, Blasphemies. Be not high-minded, but fear. For God resisteth the proud, but giveth grace to the humble. Be angry, but sin not; Let not the Sun go down upon your wrath. Let your Conversation be without Covetousness, and be content with such things as ye have; For I have said I will never leave thee, nor forsake thee. A meek and quiet Spirit is in the sight of God, of much Price.

Exercise your selves to have always a conscience void of offence, towards God, and towards Men. Speak not lies in Hypocrisie, nor have your understandings darkned, nor your Consciences seared with an hot Iron. Happy are you, if you condemn not your selves in those things which you allow; since he that doubteth is condemned: For, whatsoever is not of faith, is sin. Have your Hearts sprinkled from an evil Conscience; And follow after the

Not to offend a Brothers Conſcience.

Rom. 14. 19. 20. 21.

Counſel as to the weldering of our Tongues.

Tit. 3. 2. Pſal. 39. 1. Iſa. 59. 7. Luk. 15. 13.

Counſel as to the right uſing of our Eſtates, Gifts, and Talents.

Iſa. 55. 2. Pro. 23. 5. Eccleſ. 1. 2. Pro. 3. 9. Eccl. 11. 1. 2. Pro. 19. 17. Luk. 16. 9. Luk. 11. 41. Luk. 6. 35. Pro. 3. 28. Deut. 15. 7. Mat. 25. 41. 42. 43. 45.

Counſel as to the well-improving of our time.

Eph. 5. 15. 16. Pro. 31. 27. Pro. 19. 15. Eccl. 10. 18.

the things which make for peace, and things wherewith one may edifie one another. It is good neither to eat Fleſh, nor to drink Wine, nor any thing whereby your Brother ſtumbleth, or is offended, or is made weak.

Speak evil of no Man. Take heed to your ways, that you offend not with your Tongues.

Let not waſting and deſtruction be in your Paths, nor waſt your ſubſtance among Harlots. Wherefore do ye ſpend Money, for that which is not Bread? And ſet your Eyes upon that which is not? If riches increaſe, ſet not your Hearts on them; For riches certainly make themſelves Wings, and flie away, as an Eagle towards Heaven. Vanity of Vanities, all is Vanity. Therefore honour the Lord with your ſubſtance, and with the firſt-fruits of your increaſe. Caſt your Bread upon the Waters; for after many Days you ſhall finde it. Give a portion to ſeven, and alſo to eight. He that hath pity on the poor, lendeth unto the Lord; And that which ye have given, will he repay you again. Make to your ſelves friends of the Mammon of unrighteouſneſs; that when ye faile, they may receive you into everlaſting habitations. Give Almes of thoſe things you have, and lend, looking for nothing again. Say not to your Neighbour, Go, and come again, to morrow I will give, when you have it by you. Nor ſhut your hands from your poor Brethren; Leſt, I ſay unto you, Depart from me ye curſed, into everlaſting Fire, prepared for the Devil and his Angels; For I was an hungry, and ye gave me no Meat; I was thirſty, and ye gave me no Drink. I was a ſtranger, and ye took me not in; Sick, and in Priſon, and ye Viſited me not. For inaſmuch as ye did it not to one of the leaſt of theſe my poor Members, ye did it not to me.

See then that ye walk circumſpectly, not as Fools, but as Wiſe; Redeeming the time: Eat not the Bread of Idleneſs, for the idle Soul ſhall ſuffer hunger: And through idleneſs of the hands, the Houſe droppeth through.

Counſel againſt ſinful and unprofitable Diſcourſes.

1 Tim. 6. 20. Eph. 4. 29. Mat. 12. 37. 36.

Shun prophane and vain babling, for they will increaſe to more ungodlineſs; And let no corrupt communication come out of your Mouths, but that which is good, to the uſe of edifying, that it may miniſter Grace to the hearers. For by your words you ſhall be juſtified, and by your words you ſhall be condemned; And of every idle word that you ſhall ſpeak, you ſhall give an account thereof at the Day of Judgment.

Counſel againſt prophane ſwearing.

Mat. 5. 34. 37. 16.

Swear not at all; But let your Communication be yea, yea; nay, nay; for whatſoever is more than theſe, cometh of evil. Let your light ſo ſhine before Men, that they may ſee your good works, and glorifie your Father which is in Heaven.

Counſel againſt ſluggiſhneſs.

Pro. 20. 13.

Love not ſleep, leſt you come to poverty.

Counſel to watch over & reprove our Neighbours, and patiently to receive reproofs.

Lev. 19. 17. Pſal. 141. 5.

You ſhall not hate your Brother in your heart; you ſhall in any wiſe rebuke your Neighbour, and not ſuffer ſin upon him. Let the righteous reprove you; for it ſhall be an excellent Oyl that ſhall not break your heads.

Counſel to Charity.

Gal. 6. 10.

As you have opportunity, do good to all Men; eſpecially to them who are of the houſhold of faith.

Counſel concerning your Tables.

Luk. 21. 34. 1 Cor. 10. 31. Eph. 5. 20. 1 Tim. 4. 4.

Take heed to your ſelves, leſt at any time your hearts be over-charged with ſurfeiting, and drunkenneſs. Whether therefore ye eat or drink, or whatſoever you do, do all to the glory of God. Give thanks alwayes for all things; for every Creature of God is good, and nothing to be refuſed, if it be received with thankſgiving.

Concerning your Callings.

1 Cor. 7. 20. 24. Rom. 12. 11. Pro. 18. 9. 1 Theſ. 4. 6. Col. 3. 9.

Let every one of you abide with God in the ſame Calling wherein he was called; Being not ſlothfull in buſineſs, ſerving the Lord. For he that is ſlothfull in his work, is Brother to him that is a great waſter. Go not beyond, and defraud your Brother in any matter; for I am the avenger of all ſuch; neither lie one unto another.

Counſel concerning your Relations.

Eph. 6. 1, 2.

Children, obey your Parents in the Lord, for this is right. Honour your Father and Mother, which

1. *Of Children towards their Parents.*
2. *Of Parents to their Children.*
3. *Of Husbands to their Wives.*
4. *Of Wives to their Husbands.*
5. *Of Servants.*
6. *Of Maſters.*

which is the firſt Commandement with promiſe, That it may be well with you, and you may live long on the Earth. Parents provoke not your Children to wrath, but bring them up in the nurture and admonition of the Lord. Husbands drink Waters out of your own Ciſtern; Rejoyce with the Wife of your Youth. Embrace not the boſome of a ſtranger. Love your Wives; as I alſo loved my Church, and gave my ſelf for it. So ought you to love your Wives, even as your own Bodies. He that loveth his Wife, loveth himſelf, for they two are one Fleſh. Dwelling with them according to knowledge, and honouring them as the weaker Veſſels, and as being Heirs together of the grace of Life.

Wives, let your adorning be not that which is outward, but that of the hidden Man of the heart. See that you reverence your Husbands, ſubmitting your ſelves unto them, as unto the Lord, and as to your head; For as my Church is ſubject unto Me, as its Head; ſo be you to your own Husbands, in every thing. Love your Husbands, love your Children; be diſcreet, chaſt, and keepers at home, And of a quiet and meek Spirit.

Servants, be obedient to them that are your Maſters, according to the Fleſh, with fear and trembling, in ſingleneſs of your hearts, as unto Me; not anſwering again, nor purloyning, but ſhewing all good fidelity. Not with Eye-ſervice, as Men-pleaſers; but as my Servants, doing the will of God from the heart; with good-will, doing ſervice as to Me, not to Men. Knowing that whatſoever any good thing any of you doth, the ſame ſhall ye receive of Me, whether ye be bond or free.

Maſters, do the ſame things unto your Servants, forbearing threatning, knowing that your Maſter is in Heaven, neither is there reſpect of Perſons with him.

Walk in wiſdome towards them that are without; And let your ſpeech be always with

6.

Tit. 2. 8.

Pſal. 101. 2.

Pſal. 31. 1.

Mat. 7. 6.

Exod. 23. 2.
Pro. 1. 10.
15.

Rom. 14. 13.

Luk. 17. 1.

Counſel as to your Carriage towards thoſe within.

1 Pet. 3. 8.
9.

Counſel as to the Obſervation of God's mercies, works, and providences.

Pſal. 77. 11.
12.

Pſal 103. 2.
3.
4.
5.

Pſal. 6. 9.

Iſa. 21. 8.

Pſal. 85. 8.

Pſal. 91. 15.

Iſa. 65. 24.

Counſel as to our behaviour under afflictions and perſecutions.

Heb. 12. 5.
6.
7.
8.

grace ſeaſoned with Salt, that you may know how to anſwer every Man; That if any Man obey not the Word, they may without the Word be won by your Converſation; And that they of the contrary part may be aſhamed, as having no evil thing to ſay of you. Behave your ſelves wiſely in a perfect way. Keep your Mouths as with a Bridle, while the wicked are before you. Caſt not your Pearl before Swine; nor give that which is holy unto Dogs, leſt they trample them under their Feet, and turn again, and rent you. Follow not a Multitude to do evil; If Sinners entice you, conſent you not; walk you not in the way with them; Refrain your Feet from their Path. Judge not one another, nor put a ſtumbling block, or an occaſion to fall in your Brothers way. It is impoſſible, but that offences will come, but woe unto them through whom they come.

Be ye all of one minde, having compaſſion one of another; love as Brethren, be pittiful, be courteous; not rendering evil for evil, nor rayling for rayling; but contrariwiſe bleſſing.

Remember my works and wonders of old, and forget not all my benefits; Meditate alſo, and talk of my doings, who hath forgiven your iniquities, and healed all your Diſeaſes, and redeemed your lives from deſtruction; who crowneth you with loving kindneſs, and tender mercies; who ſatisfieth your Mouths with good things, ſo that your Youth is renewed like the Eagles: who hath heard your ſupplications, and received your Prayers.

Stand continually on your Watch-Tower, and hearken what I the Lord (that heareth Prayer) will ſay unto you. You ſhall call upon Me, and I will anſwer; Yea, before you call, I will anſwer.

My Children, deſpiſe not my chaſtning, nor faint when you are rebuked of Me; For whom I love, I chaſten, and ſcourge every Son whom I receive. If you endure chaſtning, I deal with you as with Sons; For, what Son is he whom the Father chaſtneth not? But if ye be with-

10.

11.

2 Tim. 3. 12.

2 Cor. 1. 5.

1 Pet. 4. 14.

2 Cor. 4. 17.

2 Tim. 2. 12.

Heb. 12. 12. 4.

Heb. 2. 10.

Heb. 12. 3.

Mat. 10. 24.

Counſel as to the right uſe of our Chriſtian Liberty.

Gal. 5. 1. 13.

Rom. 14. 21. 1 Cor. 6. 12.

Againſt the abuſing of grace.

Rom. 6. 1.

Rom. 3. 8.

Jude 4.

To the Duties of prayer, ſelf-denyal, bearing the Croſs, and perſeverance.

1 Pet. 4. 7. Mat. 16. 24. Mat. 10. 22.

Counſel to our growing in Grace.

2 Pet. 1. 10.

5.

6.

7.

out Chaſtiſement, whereof all are partakers, then are ye Baſtards, and not Sons. Your Fathers chaſten you after their own pleaſure, but I for your profit, that you may be partakers of my Holineſs. No chaſtning for the preſent ſeems to be joyous, but grievous; Nevertheleſs, afterwards it yieldeth the peaceable fruits of righteouſneſs, unto them that are exerciſed thereby. All that will live godly in me, ſhall ſuffer perſecution. But as my ſufferings abound in you, ſo your Conſolations abound by Me. For the Spirit of Glory, and of God, reſteth upon you. And your light affliction, which is but for a moment, worketh for you a far more exceeding and Eternal weight of Glory. For, if you ſuffer with me, you ſhall alſo Raign with Me. Lift up therefore the Hands that hang down, and feeble Knees, and make ſtreight Paths for your Feet. Ye have not reſiſted unto blood, ſtriving againſt Sin. Wherefore conſider me the Captain of your Salvation, that was made perfect by ſufferings, and that endured ſuch contradiction of ſinners againſt my ſelf, leſt you be weary and faint in your minds; For the Diſciple is not above his Maſter, nor the Servant above his Lord.

Stand faſt therefore in that liberty, in which I have made you free; only uſe not your liberty for an occaſion to the Fleſh, nor to the offence of your weak Brother; but by love ſerve one another: All things are lawful to you, but all things are not convenient.

Continue not in ſin, that Grace may abound; Nor do evil, that good may come, whoſe damnation is juſt; neither turn my Grace into Laſciviouſneſs.

Watch unto Prayer; Deny your ſelves, and take up your Croſs, and follow Me. He that endureth unto the end ſhall be ſaved.

Give diligence to make your Calling and Election ſure. Add to your Faith, Vertue; to Vertue, Knowledge; to Knowledge, Temperance; to Temperance, Patience; and to Patience, Godlineſs; and to Godlineſs, Brotherly

The Preface to the Antidotes.

10. kindneſs; and to Brotherly kindneſs, Charity.
11. For if you do theſe things, ye ſhall never fall; For ſo an entrance ſhall be miniſtred unto you abundantly into my everlaſting Kingdom.

1 Joh. 4. 1. Beloved, believe not every Spirit; but try the Spirits, whether they be of God; becauſe
1 Tim. 4. 1. many falſe Prophets are gone out into the World. And my Spirit ſpeaketh expreſly, that in theſe latter times, ſome ſhall depart from the faith, giving heed to ſeducing Spirits, and
2. Doctrines of Devils. Speaking lies in hypocriſie, having their Conſciences ſeared with an
3. hot Iron. Forbidding to marry; and commanding to abſtain from Meats, which God hath created to be received with thankſgiving of them which believe, and know the truth.
4. For every Creature of God is good, and nothing to be refuſed, if it be received with
2 Theſ. 2, 3. thankſgiving. Let no Man therefore deceive you by any means, neither by Spirit, nor by
2. Word, nor by Letter; For that wicked one is
8. now revealed, whom I the Lord have bgan to conſume with the Spirit of my Mouth, and will deſtroy with the brightneſs of my coming. E-
9. ven him, whoſe coming hath been after the working of Sathan, with all Power, and Signs,
10. and lying Wonders. And with all deceivableneſs of unrighteouſneſs in them that periſh; becauſe they received not the love of the truth,
11. that they might be ſaved. And for this cauſe,
12. God hath ſent them ſtrong Deluſions, that they ſhould believe a lie; That they all might be Damned, who believed not the truth, but had pleaſure in unrighteouſneſs. This is that
1 Joh 4. 3. Spirit of Anti-Chriſt, whereof you have heard, that it ſhould come, and even now already it is in the World.

2 Theſ. 2. 3. That Son of Perdition, who oppoſeth, and
4. exalteth himſelf, above all that is called God, or that is worſhipped. So that he, as God, ſitteth in the Temple of God, (the Chriſtian Church) ſhewing himſelf that he is God.

Antidotes given by the Lord Jeſus againſt

Luk. 22. 25. The Kings of the *Gentiles* exerciſe Lordſhip over them; and they that exerciſe Authority upon

against ſeveral Hereſies and Errors.

1. *Againſt the Popes Supremacy.*

2. *Againſt the Popes Infallibility.*

3. *Againſt the Popes Power to forgive Sins.*

4. *Againſt the Popes Power to Abſolve from Oaths, Vowes, and Promiſes.*

26.

Mat. 23. 8.

9.

1 Pet. 5. 3.

Mat. 23. 10.

11.

12.

Luk. 18. 19.

Eccleſ. 7. 20.

1 John 1. 10.

Jam. 3. 2.

Act. 15. 39.

Act. 13 9.

Rev. 22. 8. 9.

1 Cor. 13. 9.

Mat. 10. 2.

Joh. 1. 42.

Gal. 2 9. 14.

Mat. 14. 30.

Mark 2. 7.

2 Theſ. 2. 3.

Exod. 34. 6.

Mark 2. 10.

Col. 1. 13.

Mat. 5. 33.

Num. 30. 2.

upon them are called Benefactors; But ye ſhall not be ſo; But he that is greateſt among you, let him be as the Younger; and he that is Chief, as he that doth ſerve. Be not ye therefore called *Rabbi*, for one is your Maſter, even Chriſt, and all ye are Brethren: And call no man your Father upon Earth, for one is your Father which is in Heaven: Nor be ye called Maſters, nor be ye as Lords over Gods Heritage; For one is your Maſter, even Chriſt: But he that is greateſt amongſt you, ſhall be your Servant; And he that Exalteth himſelf, ſhall be Abaſed; and he that ſhall humble himſelf, ſhall be Exalted.

None is Good ſave one, that is God: There is not a Juſt man upon Earth that doth Good, and ſinneth not. Therefore, if ye ſay that ye have not ſinned, you make God a Lyar, and his Word is not in you. Be not therefore many Maſters, knowing ye ſhall receive the greater Condemnation. For in many things ye offend all. The Contention was ſharp betwixt *Paul* and *Barnabas*, that they parted aſunder; And *John* fell down to Worſhip before the Feet of the Angel. Ye know in part, and Porpheſie in part; Even *Peter* who was firſt, and whom I called *Cephas*, by Interpretation, a Stone; and who ſeemed to be a Pillar, walked not Uprightly according to the Truth of the Goſpel; And before the Cock crowed twice, denied Me thrice: How much more Fallible is his pretended Succeſſor?

Why alſo doth this Man of ſin both ſpeak and act Blaſphemies? Who can forgive ſins but God only? It is I the Lord, the Lord God, forgiving Iniquity, Tranſgreſſion, and Sin, that have Power on Earth to forgive ſins; And in Me ye have Redemption through my Blood, even Forgiveneſs of ſins.

Again, ye have heard, that it hath been ſaid to them of Old time, Thou ſhalt not Forſwear thy ſelf; thou ſhalt performe unto the Lord thine Oathes; And that if a man Vow a Vow unto the Lord, or Swear an Oath, to bind

5. Against the Popes power, to add to the Scriptures; or to bind Conscience by his Canons, and Decretals.

2 Tim. 3. 1. Rev. 11. 7. 2 Tim. 3. 3. Ezek 17 16. Mat. 5. 19. Pro. 30. 5. Psal. 19. 7. 2 Tim. 3. 17. Pro. 30. 6. Rev. 16. 13. Rev. 13. 11. 2 Cor. 1. 24. Gal. 1 8. Deut. 12. 32. Rev. 22. 18. 19. Mark 7. 7. Mat. 15. 8. Mark 7. 9. Col. 2. 16. 21. 23.

his Soul with a Bond, He shall not break his Word; he shall do according to all that proceedeth out of his mouth: But in these last dayes, the Beast that ascendeth out of the Bottomeless Pit, is a Truce-breaker; and with perfidious *Zedikiah*, a Dispiser of Oaths, and a Breaker of Covenants; Whosoever therefore shall break one of the least of these my Commandments, and shall teach men so, He shall be called the least in the Kingdome of Heaven.

Every Word of God is pure; and the Law of the Lord is perfect, that the Man of God may be perfect, throughly Furnished unto all good Works, Add thou not unto his Words, lest he reprove thee, and thou be found a Lyar. For, neither *Peter*, nor *Paul*, much less the *Pope*, nor the False Prophet, the *Roman* Church) that other Beast coming out of the Earth, that hath Two Hornes like a Lambe; but speaks like the Dragon, (the Devil) hath any Dominion over your Faith; But are Helpers of your Joy; For by Faith you stand: For though they, or an Angel from Heaven, preach any other Gospel than that which my Apostles have preached unto you, let him be accursed: Whatsoever things I command, observe to do them; you shall not add nor diminish from them: For if any man shall add unto these things, God shall add unto him the Plagues that are written in this Book; And if any man shall take away from the Words of the Book of this Prophesie, God shall take away his part out of the *Book* of Life. In Vain therefore do they worship Me, who teach for Doctrines the Commandments of men, drawing neer unto Me with their mouths, and Honouring Me with their Lips, but their Hearts is Farr from Me: Ful-well they reject the Commandments of God, that they may keep their own Traditions. Let no man therefore Judge you in meat or drink, or in respect of an Holy-day; for you are dead with Me from the Rudiments of the World: Neither be you subject to Ordinances, such as these; Touch not, Taste not, Handle not; which things indeed

6. *Against the Popes power, to Canonize Saints, & to Excommunicate any from being Saints.*

Rom. 14. 17.

Eph. 2. 20.

Joh. 6. 44.

37.

Joh. 10. 29.

Zac. 11. 17.

15.

16.

17.

Luk. 10. 20.

Mat. 10. 28.

2 Tim. 2. 19.

Rev. 2. 17.

Joh. 3. 9.

10.

deed have a shew of Wisdome in Will-worship, and Humility, and neglecting of the body, not in any Honour to the satisfying of the Flesh; For the Kingdom of God is not Meat and Drink, but Righteousnes, and Peace, and Joy in the Holy Ghost. And ye are built upon the Foundation of the Prophets and Apostles, I my self being the Cheif corner Stone.

No man can come unto Me, except the Father which hath sent Me draw him; and I will raise him up at the last day; All that the Father giveth Me, shall come unto Me, and him that cometh to Me, I will in no wise cast out; My Father which gave them Me is greater than all, and no man is able to pluck them out of my Fathers hand. VVoe then to the Idol Shepheards that leaveth the Flock, and hath the Instruments of a Foolish Shepheard, in whom, now is fulfilled what I foretold by my Prophet; For I will raise up a Shepheard in the Land, which shall not visit those that be cut off; neither shall seek the young One, nor heal that which is broken, nor Feed that that standeth still; but he shall eat the flesh of the Fat, and tear their Claws in pieces: The *S*word shall be upon his Arme, and upon his right Eye; his Arme shall be dried up, and his right Eye shall be utterly darkened. VVherefore rejoyce, becaus your Names are written in Heaven; And fear not them which kill the body, but are not able to kill the Soul; *B*ut rather fear Mee, who am able to destroy both Soul and *B*ody in Hell: The Foundation of God standeth sure; having this *S*eal, the Lord knoweth who are his (It is I only) that giveth to him that overcometh, to eate of the hidden *Manna*; and a white Stone, and in the Stone a new Name written, which no man knoweth, saving he that receiveth it. *B*ut (this) *Diotrephes*, who loveth to have the Prehe-minence amongst them, receiveth Me not; neither doeth he receive the *B*rethren, and forbideth them that would, and casteth them (by his own power) out of the Church. *B*ut he shall

2 Tim. 3. 9.

proceed no further, for (his) folly ſhall be manifeſt to all Men.

7. Againſt the Popes Power to exerciſe the Civill Sword againſt thoſe that will not receive his Doctrine.

1 Tim. 3. 2. 3.

A Biſhop then muſt be blameleſs, not given to Wine, no ſtriker, not greedy of filthy lucre, but patient, not a Brawler, not covetous. Even when *Peter* drew his Sword, (in a far better quarrel, then his pretended Succeſſor fights for); I ſaid unto him, put up again thy *Sword* into his place, for all they that (thus without Commiſſion from Me) take the *Sword*, ſhall periſh with the *Sword*. He that leadeth into Captivity, muſt go into Captivity; and he that (thus) killeth with the *Sword*, muſt be killed with the *Sword*. For I am righteous, who have judged thus. That they that have ſhed the blood of the *Saints* and Prophets, ſhall have given them blood to drink, for they are worthy. This is that evil *Servant*, which hath ſaid in his heart, my Lord delayeth his coming; and doth begin to ſmite his fellow-ſervants, and to eat and drink with the drunken; *I* the Lord of this *Servant*, will come in a Day, when he looketh not for me, and in an Hour that he is not aware of; and will cut him aſunder, and appoint him his portion with Hypocrites, there ſhall be wailing and gnaſhing of Teeth.

Mat. 26. 51. 52. Rev. 13. 10. Rev. 16. 5. 6. Mat. 24. 48. 49. 50. 51.

Antidotes given by the Lord Jeſus againſt ſeveral Hereſies and Errors of the Apoſtate Romane Church.

Rom. 6. 10. Heb. 9. 12. Heb. 7. 27.

I am he that died unto ſin once: And by my own blood entred in once into the holy place, having obtained Eternal Redemption for you; who need not Daily, as thoſe High Prieſts, to offer up Sacrifice for my own ſins, and then for the Peoples: For this I did once, when I offered up my ſelf. Woe to the bloody City, that is filthy and polluted; Miſtery *Babylon* the great, the Mother of Harlots, and abominations of the Earth; That ſaith to the wood of my (Croſs) awake; to the dumb Stone (and wafer Cake) it ſhall teach. Behold, it is laid over with Gold and Silver, and there is no breath at all in the midſt of it. For although I took Bread, ſaying, This is my Body; and the Cup, and ſaid, This is my Blood; Do this in remembrance of me: And my Fleſh is Meat indeed,

Ezek 24. 6. Zep. 3. 11. Rev. 17. 5.

1. Againſt the Idolatry of the Maſs.

Hab. 2. 19. Luk. 22. 19. Mat. 26. 28.

Joh. 6. 55. 62. 63. Heb. 10. 11. 12. 1 Joh. 2. 2. Heb. 1. 3. Heb. 10. 12. 14. Heb. 10. 16. 17, 18.

2. *Againſt the falſe Doctrine of Purgatory.*

deed, and my Blood is Drink indeed; I explained my ſelf, and added, Doth this offend you? What, and if ye ſhall ſee the *S*on of Man aſcended up, where he was before? It is the ſpirit that quickneth, the fleſh profiteth nothing; the words that I ſpeak unto you are ſpirit, and they are life. Every Prieſt therefore, of that Apoſtate Church, which daily miniſter, and offer up often-times the ſame *S*acrifices, which can never take away ſins: But after I had offered one *S*acrifice for ſins, for ever, I ſat down at the right hand of God; I am the Propitiation for your ſins.

I by my ſelf have purged your ſins; and by one Offering, have perfected for ever, thoſe that are ſanctified. Yea, this is the Covenant that I have made with you; your ſins and iniquities will I remember no more. Now, where remiſſion of theſe is, there is no more offering for ſin: Much-leſs is there need of a Purgatory-Fire, to purge the *S*ouls of any redeemed ones. *Enoch* was tranſlated, that he ſhould not ſee Death; *Elijah* went up by a Whirl-wind into Heaven; *Lazarus* the Beggar died, and was carried by the Angels into *Abraham's* boſome; The Thief dying, was that Day with Me in Paradice. And bleſſed are they that dye in the Lord, that they may reſt from their Labours, and their works follow them; But the wicked ſhall be turned into Hell. Where is then to be found in God's Word, this third place, for the tormenting and purifying of the *S*aints.

Heb. 11. 5. 2 King. 2. 11. Luk. 16. 22. Luk. 23. 43. Rev. 14. 13. Pſal. 9. 17.

Pſal. 65. 1. 2. Pſal. 62. 5. 1 Sam. 12. 24. Mat. 4. 10. Rev. 17. 16. 4.

3. *Againſt the Praying to, and worſhip of the Saints.*

I am he that heareth Prayer; unto me ſhall all fleſh come, unto me ſhall the Vow be performed. Wait you therefore only upon God, for your Expectation is from him. You ſhall worſhip the Lord your God, and him only ſhall you ſerve. Then not *S*aints and Angels (as doth the *Romane* Whore) The Woman arrayed in Purple and *S*carlet colour, and decked with Gold and precious *S*tones, and Pearl, having a Golden Cup in her hand, full of abominations and filthineſs of her Fornication.

Eccl. 9. 5. Further, conſider the Dead know not any thing, neither have they any more reward; for the memory of them is forgotten: Alſo, 6. their love, and their hatred, and their envy is now periſhed; neither have they any more a portion, for ever in any thing done under the Sun. Doubtleſs God is your Father, though *Abraham* be ignorant of you, and *Iſrael* ac- Iſa. 63. 16. knowledge you not: Unto whom you have

2. Of Angels.

Eph. 3 12. boldneſs, and acceſs with confidence, by the Col. 2. 18. faith of Me. Let no Man therefore beguile you of your reward, in Voluntary Humility, and worſhipping of Angels, intruding into thoſe things, which he hath not ſeen, vainly puft up by his fleſhly mind. An Angel, when *John* Rev. 19. 10. fell at his feet to worſhip him, ſaid; See thou do it not; I am thy fellow-ſervant, and of thy Brethren, that have the teſtimony of Jeſus, worſhip God. And an Angel ſaid to *Manoath*, Judg. 13. 16. if thou wilt offer a burnt-offering, thou muſt offer it unto the Lord. I am the Way, the Joh. 14. 6. Truth, and the Life; no Man cometh unto the Father, but by Me, that one Mediator betwixt 1 Tim. 2. 5. God and Men.

4. Againſt the worſhipping of Pictures and Images.

You know the Commandements, Thou ſhalt Mar. 10. 19. not make unto thee any graven Image, or any Exo. 20. 4. likeneſs of any thing, that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth. Thou ſhalt not 5. bow down to them, nor ſerve them; For I the Lord, thy God, am a jealous God; Viſiting the iniquity of the Fathers upon the Children, unto the third and fourth Generation of them that hate Me; And ſhewing mercy 6. unto thouſands of them that love Me, and keep my Commandements. Why then doth Rev. 13. 1. the Beaſt, that roſe up out of the Sea, having ſeven Heads, and ten Horns; and upon his Horns, ten Crowns; and upon his Heads, the Rev. 14. 9. Names of Blaſphemy; And thoſe that worſhip him, and his Image, and receive his Mark in their Forehead, or in their Hand, Reject the Mar. 7. 9. commandments of God, that they may keep their own Traditions? Blaſphemouſly leaving

out

out of their Decalogue, in some of their Books, this Commandement? As hating the Light, because their deeds are evil. To whom will ye liken God? Or what likeness will ye compare with him? I am the Lord, that is my Name, and my Glory will I not give to another, nor my praise to graven Images. They shall be turned back, they shall be greatly ashamed, that trust in graven Images. God is not worshipped with Mens hands, as though he needed any thing, seeing he giveth to all, life, and breath, and all things. They lavish Gold out of the Bag, and weigh Silver in the Ballance, and hire a Goldsmith, and he maketh it a God. Did not the *Israelites* thus worship God in the Golden Calf at *Horeb*, In *Micah*'s Teraphim and Images, and in *Jeroboam*'s Calves in *Dan* and *Bethel*? Yea, did not the *Heathens* formerly, and do not the *Pagans* now, profess, that they worship not their Idols, as believing them to be Gods? But they worship their Gods in those Idol-Representations. Wherefore, confounded be all they that serve graven Images, that boast themselves of Idols. Worship him all ye Gods.

Job 3. 12.
Isa. 40. 18.
Isa. 42. 8.
17.
Act. 17. 25.
Isa. 46. 8.
Exod. 32. 4, 5, 6.
Judg. 17. 3. 4, 12, 13.
2 King. 12. 28, 29, 30, 31, 32, 33.
Rom. 1. 21, 22, 23.
Psal. 97. 7.

5. *Against the false Doctrine of freedome from Original Sin.*

What is Man, that he should be clean; and he that is born of a Woman, that he should be righteous? Who can bring a clean thing out of an unclean? Not one. Behold, you were shapen in iniquity, and in sin did your Mothers conceive you. And every Imagination of your Heart is evil, and evil continually: Yea, by Nature you are all the Children of wrath, and dead in trespasses and sins. Who can say, I have made my Heart clean? I am pure from my sin? There is not a just Man upon Earth, that doth good, and sinneth not. If my Servant *Job* abhorred himself, and repented in Dust and Ashes; And *David* professeth, that in my sight, no Man living shall be justified; And *Daniel* confessed, to him belonged confusion of face, because he had sinned against Me; And *Paul*, my chosen Vessel, cried out, O wretched Man that I am, who shall deliver

Job 15. 14.
Job 14. 4.
Psal. 51. 5.
Gen. 6. 5.
Eph. 2. 3.
Eph. 2. 1.
Pro. 20. 9.
Eccl. 7. 20.
Job 9. 3.
Job 42. 6.
Psal. 143. 2.
Dan. 9. 8.
Act. 2. 15.
Rom. 17. 24.

Rom. 7. 18. me from the body of this Death? In me, that is, in my Fleſh, there dwelleth no good thing; 1 Joh. 1. 8. And my beloved *John* declares, if ye ſay you have no ſin, ye deceive your ſelves, and the truth is not in you; Yea, my ſelf commanded my Apoſtles, and all my Saints, to acknowledg, that when they have done all thoſe things that Luk. 17. 10. are commanded them, ſay, Ye are unprofitable Servants; We have done that which was our duty to do. Then how dares that little Horn, Dan. 7. 8. that hath a Mouth, ſpeaking great things, and 21. makes War with the Saints, and for a time prevailes againſt them, with his Abetters, preſume to aſſert and teach theſe damnable Doctrines? That all Children after Baptiſm, have no Original Sin. And that in, and by nature, Man hath a free-will, and is able, and may with ſome help of grace, keep and fulfill the whole Law; And not only that ſome of them merit ſalvation, and juſtifie themſelves by their good works, before God; but do ſuper-errogate, and merit ſalvation for others alſo.

6. Againſt the falſe Doctrine concerning free-will.

1 Cor. 1. 31. Rom. 9. 16. Rom. 7. 18. Eph. 2. 8. Rom. 6. 23. Joh. 5. 25. Col. 2. 13.

Wherefore, let him that glorieth, glory in the Lord; For it is not of him that willeth, nor of him that runneth; but of God that ſheweth mercy. To will, is preſent with me, ſaith my Servant *Paul*; But how to performe that which is good, I finde not; For it is God that worketh in you, both to will and to do, of his good pleaſure. And your faith is the gift of God; and ſo is Eternal Life. The Dead ſhall hear the Voice of Me, the Son of God, and they that hear, ſhall live. For you hath God quickned, together with me, being dead in ſins and treſpaſſes. Wherefore ſay with my Prophet *Iſaiah*, we are all as an unclean thing, and all our righteouſneſs are as filthy rags. In the Lord have I righteouſneſs and ſtrength. In the Lord ſhall all the Seed of *Iſrael* be juſtified, and ſhall glory. Therefore by the deeds of the Law, there ſhall no fleſh be juſtified; For by the Law, is the knowledge of ſin. But now the Righteouſneſs of God without the Law,

7. Againſt the falſe Doctrine of Juſtification by Works.

Iſa. 64. 6. Iſa. 44. 24. 25. Rom. 3. 20. 21.

22. Law is manifeſted, being witneſſed by the Law, and the Prophets. Even the righteouſneſs of
23. God, which is by faith of me unto all, and upon all them that believe; For there is no difference, for all have ſinned, and come ſhort
2 Cor. 5. 21. of the glory of God. For, I which knew no ſin, was made ſin for you, that you might be made the righteouſneſs of God, which is in
Rom. 10. 4. me; Who am the end of the Law for righte-
1 Cor. 1. 30. ouſneſs, to every one that believes; And am made of God, to you wiſdome, and righteouſneſs, and ſanctification, and redemption.

The Preface of the Lord Jeſus to his Antidotes, againſt ſeveral other Hereſies and Errors of the laſt times.

2 Tim. 3. 1. This know alſo, that in theſe laſt days, perilous times ſhall come; for Men ſhall be lovers
2. of themſelves, covetous, boaſters, proud, blaſ-
3. phemers, diſobedient to Parents, unthankful,
4. unholy; without natural affection, truce-break-
5. ers, falſe accuſers, incontinent, fierce, deſpiſers
6. of thoſe that are good; Traytors, heady, high-
minded, lovers of pleaſures, more than lovers of God; having a forme of Godlineſs, but denying the Power thereof; from ſuch turn away. For of this ſort are they which creep into Houſes, and lead Captive ſilly Women, laden
7. with ſins, led away with divers luſts; ever learning, and never able to come to the know-
8. ledge of the truth. Now as *Jannes* and *Jambres* with-ſtood *Moſes*, ſo do theſe alſo reſiſt the truth, Men of corrupt mindes, reprobate
9. as concerning the faith; But they ſhall proceed no further; for their folly ſhall be manifeſt to all Men, as theirs was.

Antidotes, firſt againſt Atheiſme.

Pſal. 14. 1. The Fool hath ſaid in his heart, there is no God, they are corrupt, they have done abomi-
Rom. 1. 18. nable works, there is none that doth good. Therefore the wrath of God is revealed from Heaven, againſt all ungodlineſs, and unrighteouſneſs of Men; who hold the truth in unrighteouſneſs; Becauſe, that which may be known
19. of God, is manifeſt in them, For God hath
20. ſhewed it unto them; For the inviſible things of him, from the Creation of the World, are cleerly ſeen, being underſtood by the things that are made, even his Eternal Power and

2. *Againſt the Hereſie of Ariuiſme.*

Joh. 17. 25. Joh. 14. 6. Joh. 1. 18. Joh. 14. 9. Joh. 10. 30. 38. Joh. 1. 1. 3. 4. Joh. 1. 14. Col. 1. 15. 16. 17.

God-head; ſo that they are without excuſe.

O righteous Father, the World hath not known Thee, but I have known Thee. No Man cometh to the Father, but by Me. No man hath ſeen God at any time; the only begotten Son, who is in the boſome of the Father, he hath declared him. He that hath ſeen Me, hath ſeen the Father; For I and the Father am one. Believe alſo my works, that ye may know and believe, that the Father is in Me, and I in him. For in the beginning was I the Word, and the Word was with God, and the Word was God. All things were made by Me, and without Me was not any thing made, that was made. In me was life, and the life was the light of Men. I the Word was made fleſh, and dwelt amongſt you, and ye beheld my glory, the glory as of the only begotten of the Father, full of grace and truth. I am the image of the inviſible God. By me were all things created, that are in Heaven, and that are in Earth, viſible and inviſible; whether they be Thrones, or Dominions, or Principalities, or Powers; All things were created by Me, and for Me; I am before all things, and by me all things conſiſt.

3. *Againſt the Hereſie of denying the Holy Ghoſt to be God.*

1 Joh. 5. 7. Mat. 28. 18. 19. Gen. 1. 2. Pſal. 33. 6. Joh. 15. 26. Joh. 16. 13. 14. Act. 5. 3.

There are three that bear Record in Heaven, the Father, the Word, and the Holy Ghoſt; and theſe three are one.

I ſpake unto my Apoſtles, and true Miniſters, ſaying, Go ye therefore, and teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt. What high blaſphemers then are they, that deny the Holy Ghoſt to be God? The Spirit of God moved upon the Waters; And by the Word of the Lord were the Heavens made, and all the Hoſt of them, by the Spirit of his Mouth. The Spirit of Truth, which proceedeth from the Father, He ſhall teſtifie of Me. For he ſhall not ſpeak of himſelf, but whatſoever he ſhall hear, that ſhall he ſpeak; He ſhall glorifie Me, for he ſhall receive of mine, and ſhall ſhew it unto you. *Peter* ſaid unto *Ananias*, Why that thou haſt lied to the Holy Ghoſt, thou haſt

4. Mat. 12. 31. 2 Cor. 13. 14. Joh. 16. 17. Job 7. 20. Rom. 15. 16.

haſt not lied unto Men, but unto God. Wherefore I ſay unto you, all manner of ſin and blaſphemy ſhall be forgiven unto Men, But the blaſphemy againſt the Holy Ghoſt ſhall not be forgiven unto Men. The Grace of me, the Lord Jeſus Chriſt, and the love of God, and the Communion of the Holy Ghoſt, the Comforter, Preſerver and Sanctifier, be with you all.

4. Againſt the Hereſie of Community of Women.

1 Theſ. 4. 3. 4. 5. 1 Cor. 7. 2.

This is the will of God, even your Sanctification, that you ſhould abſtain from Fornication; and that every one of you ſhould know, how to poſſeſs his Veſſel in Sanctification, and Honour; Not in the luſt of Concupiſcence, as the *Gentiles*, that know not God: Wherefore to avoid Fornication, let every Man have his own Wife, and every Woman her own Huſband.

5. Againſt Poligamy.

Mat. 19. 4. Mal. 2. 14. 15. 2 Mal. 16. Mat. 9. 9. Eph. 5. 23. 33.

Have you not read, that he that made Man in the beginning, made them Male and Female? I the Lord will bear witneſs againſt them, that deal treacherouſly with the Wife of their Youth; Is ſhe not thy Companion, and the Wife of thy Covenant? And did not I make one? yet had I the reſidue of the Spirit. And wherefore one, that I might ſeek a godly Seed. Therefore take heed to your ſpirit; and let none deal treacherouſly againſt the Wife of his Youth. For I the Lord God of *Iſrael* hate putting away. Therefore I ſay unto you, whoſoever ſhall put away his Wife, except it be for Fornication, and ſhall marry another, committeth Adultery; and whoſoever marrieth her that is put away, committeth Adultery. The Husband is the Head of the Wife (not of Wives) as I am the Head of the Church. Let every one therefore, in particular, ſo love his Wife, even as himſelf; And the Wife (not the Wives) ſee that ſhe reverence her Huſband.

6. Againſt the forſaking and caſting off Goſpel-Ordinances.

1 Theſ. 5. 19. Luk 10. 16.

Deſpiſe not Propheſyings; quench not the Spirit. He that heareth you, (that are my true Miniſters) heareth Me; and he that deſpiſeth you, deſpiſeth Me; and he that deſpiſeth Me,

Joh. 8. 17. Joh. 10. 3. 1 Joh. 4. 6. 1 Cor. 11. 24. 25. 26. 1 Theſ. 5. 17. Pſal. 14. 4.

deſpiſeth him that ſent Me. He that is of God heareth God's words. My Sheep hear my voice; He that knoweth God, heareth my Miniſters; but he that is not of God, heareth them not. And as oft as you eat the Bread, and Drink of the Cup in my Sacraments, ye do it in remembrance of Me, and ſhew my Death, until I come. Pray without ceaſing. The workers of iniquity call not upon the Lord.

7. Againſt thoſe who lay aſide, and make uſeleſs the Moral Law.

Mat. 5. 17. 18. 19.

Think not that I am come to deſtroy the Law, or the Prophets, I am not come to deſtroy but to fulfill; For verily I ſay unto you, till Heaven and Earth paſs, one jot, or one title ſhall in no wiſe paſs from the Law, till all be fulfilled. Whoſoever therefore ſhall break one of theſe leaſt Commandements, and ſhall teach Men ſo, he ſhall be called the leaſt in the Kingdome of Heaven: But whoſoever ſhall do, and teach them the ſame, ſhall be called great in the Kingdom of Heaven.

8. Againſt thoſe who caſt off, and deſpiſe Civil Government.

Mat. 22. 21. Rom. 13. 1. 2. 3. 4. 5. 6. 7.

Render unto *Cæſar* the things that are *Cæſar's*; and unto God, the things that are Gods. Let every Soul be ſubject unto the higher Powers; For there is no Power, but of God; The Powers that be, are ordained of God. Whoſoever therefore reſiſteth the Power, reſiſteth the Ordinance of God. And they that reſiſt, ſhall receive to themſelves Damnation. For Rulers are not a terror to good works, but to the evil; Wilt thou then not be afraid of the Power? Do that which is good, and thou ſhalt have praiſe of the ſame. For he is the Miniſter of God to thee for good; but if thou do that which is evil, be afraid, for he beareth not the Sword in vain; for he is the Miniſter of God, a Revenger, to execute wrath upon him that doth evil. Wherefore ye muſt needs be ſubject, not only for wrath, but for Conſcience ſake. For this cauſe pay you Tribute alſo, for they are Gods Miniſters, attending continually upon this very thing. Render therefore to all their dues, Tribute to whom Tribute is due; Cuſtome, to whom Cuſtome; Fear, to whom Fear; Honour, to whom Honour.

The

9. *Againſt thoſe who prefer a Light within them before, beſides, and againſt the Scriptures.*

1 Joh. 5. 19. The whole World lies in wickedneſs. And this is the Condemnation, that Light is come into the World, and that Men love darkneſs rather than Light, becauſe their deeds are evil. *Jewes* and *Gentiles* are all under ſin, as it is written; There is none righteous, no not one; There is none that underſtandeth; There is none that ſeeketh after God. Take heed therefore, that the Light which is in you, be not darkneſs. If the Light that is in you, be darkneſs, how great is that darkneſs?

Joh. 3. 19.

Rom. 3. 9. 10. 11.

Luk. 11. 35

Mat. 6. 23.

10. *Againſt Enthuſiaſmes.*

1 Joh. 4. 1. Beloved, believe not every Spirit, but try the Spirits, whether they are of God; Becauſe many falſe Prophets are gone out into the World.

Mat. 24. 23. 24. 25. If any Man ſhall ſay unto you, Loe here is Chriſt, or there, believe it not; For there ſhall ariſe falſe Chriſts, and falſe Prophets, and ſhall ſhew great ſignes, and wonders; inſomuch, that if it were poſſible, they ſhould deceive the very Elect: Behold, I have told you before, ſuch are falſe Apoſtles, deceitful workers, transforming themſelves into the Apoſtles of Chriſt; And no marvel, for Sathan himſelf is transformed into an Angel of Light; Therefore it is no great thing, if his Miniſters alſo be transformed, as the Miniſters of Righteouſneſs, whoſe end ſhall be according to their works. To the Law, and to the Teſtimony; If they ſpeak not according to this Word, it is becauſe there is no light in them.

2 Cor. 11. 13. 14. 15.

Iſa. 8. 20.

11. *Againſt Anti-Scripturiſts.*

2 Pet. 1. 19. This is that ſure Word of Propheſie, whereunto you do well, that ye take heed, as unto a Light that ſhineth in a dark place, until the Day dawn, and the Day-Star ariſe in your Hearts; Knowing this firſt, that all Scripture is given by Inſpiration of God; And that no Propheſie of the Scripture is of any private interpretation; For the Propheſies came not in old time, by the will of Man; But holy Men of God ſpake, as they were moved by the Holy Ghoſt.

2 Tim. 3. 16.

2 Pet. 1. 20. 21.

12. *Againſt thoſe who deny Infants Baptiſme, and the Lord's*

Mar. 10. 13. When I was upon Earth, they brought young Children unto Me, that I ſhould touch them, and my Diſciples (like ſome in theſe laſt days)

Lords Day to be a Chriſtian Sabbath.

14. rebuked thoſe that brought them; But when I ſaw it, I was much diſpleaſed, and ſaid unto them, ſuffer little Children to come unto Me, and forbid them not, For of ſuch is the Kingdome of God. Verily, I ſay unto you, whoſoever ſhall not receive the Kingdom of God, as a little Child, he ſhall not enter therein. And

15.

16. I took them up in my Armes, and put my Hands upon them, and bleſſed them. Baptiſm is now the only way for little Children to come to the Lord Chriſt. The Promiſe is made to

Act. 2. 39. you, and to your Children, and to all that are afar of, even as many as the Lord your God

1 Cor. 7. 14. ſhall call. The unbelieving Husband is Sanctified by the (believing) Wife, and the unbelieving Wife is Sanctified by the believing Husband, or elſe were your Children unclean, but

Act. 16. 15. now they are holy. The Examples of the Apoſtles Baptizing whole Families, are of great

33. force: And the Hiſtory of their practice, and

1 Cor. 1. 16. of the firſt Churches planted by them, is to be

Act. 1. 3. believed with an Hiſtorical faith, and looked

Luk. 24. 15. upon with much reverence, by all true Chriſti-

Joh. 20. 19. ans, both in this point, and in the change of

26. the *Jewiſh* Sabbath, to the Lord's Day; As

Act. 2. 1. holding forth without doubt an Apoſtolical

1 Cor. 16. 2. Inſtitution.

Act. 20. 7.

Rev. 1. 10.

13. *Againſt thoſe who deny propriety of Goods and Eſtates.*

Num. 26. 52. The Lord ſpake to *Moſes*, ſaying, The Land

53. ſhall be divided for an Inheritance, according

54. to the number of Names; to many thou ſhalt give more Inheritance, and to few thou ſhalt give the leſs inheritance. Thou ſhalt not ſteal.

Exod. 20. 15. Thou ſhalt not covet thy Neighbours Oxe, nor

17. his Aſs, nor any thing that is thy Neighbours.

Mat. 5. 42. Give to him that asketh; and from him that

Mat. 26. 11. would borrow of thee, turn not thou away.

1 Tim. 6. 17. For the poor you have always with you. I charge you that are Rich in this World, that you truſt not in uncertain Riches, but in the living God; who gives you all things richly to enjoy; that you do good, that you be rich in good works, ready to diſtribute, willing to communicate. (When) as many as were poſſeſſed of Lands, or Houſes, ſold them, and

18.

Act. 4. 34. brought

35.

Act. 5. 3.

4.

1 Cor. 10. 14.

2 Theſ. 3. 11.

12.

Eph. 4. 28.

14. *Againſt Re-*
lization.

Rev. 18. 4.

Heb. 10. 29.

Joh. 3. 4.

Luk. 7. 30.

Heb. 3. 12.

Mat. 28. 19.

Gal. 3. 2.

3.

Gal. 5. 19, 20, 21, 22.

Gal. 5. 15.

1 Joh. 2. 19.

brought the price of the things which were ſold, and laid them down at the Apoſtles Feet, (in that moſt ſad time of Perſecution) and diſtribution was made unto every Man, according as he had need; (Even then) *Peter* ſaid unto *Ananias*, why hath Sathan filled thy heart, to lye to the Holy Ghoſt, and to keep back part of the price of the Land? Whilſt it remained, Was it not thy own? And after it was ſold, Was it not in thine own Power? Let no Man therefore ſeek his own, but every one anothers wealth: For there are ſome that walk diſorderly, working not at all, but are buſie-bodies; Now them that are ſuch, I command that with quietneſs they work, and eat their own Bread; that they may have to give to him that needeth.

Come out of *Babylon* my People; but count not the blood of the Covenant, by which ye were ſanctified, an unholy thing. If ye have been once born again of Water and the Spirit, Can a Man be ſo again born the ſecond time? The Phariſees and Lawyers rejected the counſel of God (as being not Baptized of *John*) againſt themſelves.

Take heed leſt there be in any of you an evil heart of unbelief, in departing from the holy Ordinance of God, Seeing you have been Baptized into the Name of the Father, and of the Son, and of the Holy Ghoſt. This only would I know of ſuch; Received you the ſpirit, and your Convertion, by, and under the firſt Baptiſme, or your ſecond? Having begun in the Spirit, are ye now made perfect in the Fleſh? Now the works of the Fleſh, are hatred, variance, emulations, wrath, ſtrife, ſeditions, envyings; but the fruit of the Spirit, is love, joy, peace. If ye bite and devour one another; take heed that you be not conſumed one of another: And that it be not truly ſaid of you, by my Saints, They went out from us, but they were not of us; for if they had been of us, they would, no doubt, have continued with us; But they went out, that they might

2 Tim. 3. 13.

15. *Againſt Schiſm, and uncharitable ſeparation from the Church.*

Heb. 10. 24.

25.

Eph. 4. 3.

4.

5.

6.

1 Cor. 12. 27.

28.

1 Cor. 11. 18.

19.

Jude 17.

18.

19.

1 Cor. 1. 10.

1 Cor. 3. 4.

1 Cor. 1. 12.

13.

1 Cor. 3. 5.

6.

21.

Rom. 16. 17.

18.

be made manifeſt, that they were not all of us. But continue you in the things that ye have learned, and have been aſſured of, knowing of whom ye have learned them; For evil Men, and Seducers, ſhall wax worſe and worſe, deceiving, and being deceived.

Conſider one another, to provoke to love, and to good works, not forſaking the aſſembling of your ſelves together, as the manner of ſome is; But exhorting one another, and ſo much the more, as ye ſee the Day approaching; Endeavouring to keep the Unity of the Spirit in the bond of Peace. For there is one Body, and one Spirit, even as you are called in one hope of your Calling. One Lord, one Faith, one Baptiſme; one God, and Father of all, who is above all, and through all, and in you all. Since then you are the Body of Chriſt, and Members in particular, let there be no Schiſme in the Body. Now I hear that there be diviſions amongſt thoſe that call themſelves Chriſtians; For there muſt be Hereſies alſo among you, that thoſe that are approved, may be manifeſt among you; which were ſpoken before of my Apoſtles, that there ſhould be mockers in the laſt time, who ſhould walk after their own ungodly luſts. Theſe be they, who ſeparate themſelves, ſenſual, having not the ſpirit. Now, by my Name, I deſire you, that you all ſpeak the ſame thing, and that there be no Diviſions amongſt you, but that you be perfectly joyned together in the ſame mind, and in the ſame judgment; If you ſay then, I am of *Paul*, and I of *Apollo*, and I of *Cephas*, and I of *Chriſt*, Are ye not carnal? Is Chriſt divided? Who then is *Paul*? And who is *Apollo*? but Miniſters, by whom ye believed, Even as the Lord gave to every Man. If then ſuch an one, as was *Paul*, plants; or as *Apollo* was, watereth; It is God that giveth the increaſe. Therefore let no Man glory in Men; But do you mark them, which cauſe Diviſions and offences, contrary to the Doctrine you have learned, and avoid them; For they that are ſuch,

ſerve

The Concluſion of the Speech of the Lord Jeſus.

Phil. 4. 8.

9.

Joh. 16. 27.

Phil. 4 8.

The Prayer of the Lord Jeſus for all his Elect.

Joh. 17. 11.

Joh. 11. 42.

Joh. 17. 3.

Joh. 17. 11.

21.

22.

23.

24.

8.

9.

10.

15.

13.

17.

ſerve not Me, but their own Belly; and by good words, and fair Speeches, deceive the hearts of the ſimple.

Finally, whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report; if there be any Virtue, and if there be any praiſe, think on theſe things; And thoſe things which ye have both known and received, and heard, and ſeen in me, do; And the Father himſelf that loveth you, the God of Peace ſhall be with you.

Holy Father, (who heareſt me always) This is Life Eternal, to know Thee the only true God, and Me whom thou haſt ſent; Keep through thy own Name, thoſe that thou haſt given Me, that they may be one, as we are one; That they all may be one, as thou Father art in Me, and I in Thee, that they alſo may be one in us. And the glory which thou gaveſt Me, I have given them, that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; And that the World may know that thou haſt ſent Me; and haſt loved them, as thou haſt loved Me. Father, I will that they alſo, whom thou haſt given me, be with me where I am, that they may behold my Glory, which Thou haſt given me; I have given to them the words which Thou gaveſt me; and they have received them, and have known ſurely that I came out from Thee, and they have believed that Thou didſt ſend me. I pray for them, I pray not for the World; but for thoſe that thou haſt given me; For they are Thine; and all mine are thine, and thine are mine; and I am glorified in them. I pray that thou wouldeſt keep them from the evil of the World, and that my joy may be fulfilled in them; Sanctifie them with thy truth, thy word is truth.

The Fathers concluding Exhortation and Prayer for his Wife and Children.

2 Cor. 13. 11. Mal. 2. 14. Eph. 5. 1. Eph. 3. 14. 15. 16. 17. 18. 19. Heb 13. 20. 21. Eph. 3. 20. 21.

Finally, Beloved Wife of my Youth, and dear Children; Farewel, be perfect, be of good comfort, be of one mind, live in peace and the God of peace and love ſhall be with you. For this cauſe I bow my Knees to the Father of our Lord Jeſus Chriſt, of whom the whole Family in Heaven and Earth is named; That he would give you according to the riches of his glory to be ſtrengthned with might by his ſpirit in the inner man; That Chriſt may live in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all Saints what is the breadth, and length, and depth, and heighth, and to know the love of Chriſt which paſſeth knowledge, that ye might be filled with the fulneſs of God. The God of Peace that brought again from the dead our Lord Jeſus that great Shepheard of the Sheep, through the blood of the everlaſting Covenant make you perfect in every good work to do his will, working in you that which is moſt pleaſing in his ſight through Jeſus Chriſt. Now to him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us to him be glory in the Church by Jeſus Chriſt, throughout all Ages, World without end. The Grace of the Lord Jeſus Chriſt, and the love of God, and the communion of the Holy Ghoſt be with you all, *Amen.*

A Post-script of the Father to his Wife and Children, concerning the foregoing Epistle, with some further Exhortations to the practice thereof.

MY dearest heart, and intirely affected Children, the good and salvation of whose Souls I pray for, and labour for, as for my own; I have I trust (by the direction of the holy Spirit) chosen in this manner to write unto you, as hoping that what is delivered to you in the Person, and words of our Lord and beloved Saviour. For such is every word in the Epistle (except some words not substantial necessary for connexion, explanation and application requisit in a subject of such various matter) You will with the more reverence and affection, delight and obedience, attend to, and receive; For although all the words therein, were not uttered by his own mouth upon Earth, yet were they all indited by his holy Spirit, who spake by the Prophets and Apostles, and is the Lord God of the holy Prophets. So that if ye will not hear and obey him herein, speaking to you, by himself, and by them; Neither will you be perswaded, though one arose and spake to you from Hell, and from the dead; Ye know after what manner I have been with you, at all seasons; And how I have kept nothing back that was profitable unto you, but have shewed you, and have taught you both in private, and more publiquely; Testifying unto you, and exhorting you to repentance towards God, and faith to our Lord Jesus Christ. And now behold

Heb. 1. 1.
Rev. 22. 6.
Luk. 16. 31.
Act. 20. 18.
20.
21.
24.
32.

I am as one bound a Priſoner, and a baniſhed man, ſeparated from you; not knowing what things ſhall further befall me: But none of theſe things move or grieve me; neither count I my life dear unto my ſelf, ſo that I might finiſh my courſe with joy. For Rom. 8. 35. I am perſwaded and aſſured that neither Tribulation, or Diſtreſs, Perſecution, or Famine, nakedneſs or peril, or Sword, Death, 38, or Life, nor Angels, nor Principalities, nor 39, Powers, nor things preſent, nor things to come; nor height, nor depth, nor any other Creature ſhall be able to ſeparate me from the love of God, which is in Chriſt Jeſus my 1 Jo. 4. 19. Lord, or cauſe to ceaſe my love to him; As therefore loving him, becauſe he hath 2 Tim. 4. 8. loved me firſt. Yea, I am further aſſured, that when I have finiſhed my courſe, a Crown of righteouſneſs is laid up for me, which my Lord the righteous Judge ſhall give me at that Day, and not to me only, but unto all thoſe that love his appearing. And now my dearly beloved ones, I know not, God he only knows, whether we ſhall ſee the Face of one another any more: Wherefore, that living or dead, I may diſcharge my duty as a Husband, and as a Father, I take you to record this Day, that I am pure from the blood of you all; For I have not ſhunned to declare unto you the counſel of God: Take heed therefore to your Souls, which God hath purchaſed with his own blood, for I know that after my departure, grievous Wolves and Enemies, ſuch as the mighty Powers of Darkneſs, the numerous tempting, and malicious men of the World, and that out of your own ſelves, which therefore are the moſt dangerous of adverſaries, will ariſe ſtrong, innumerable and impetuous Luſts, all endeavouring to draw you from the Faith, and to deſtroy your moſt precious Souls; Therefore watch, and remember that by the ſpace of theſe many years, I have not ceaſed to warn every one of

Phil. 4. 1. of you Night and Day with tears. Therefore my dearly beloved, and longed for, my Joy and Crown, ſtand faſt in the Lord my dearly beloved. And I intreat thee alſo true Yoke-fellow, help, counſel, and encourage our Children in the way of godlineſs and righteouſneſs, which is profitable unto all things, having promiſe of the life that now is, and of that which is to come; Hide not thy talent, nor neglect the gifts that are in thee, until I come again unto you. Give attendance to reading, to exhortation, meditate upon theſe things that I have written, and give thy ſelf wholly to them, that thy profiting may appear to all. Be an example to our Children in Word, in Converſation, in Chaſtity, in Spirit, in Faith, in Purity: For in doing this, thou ſhalt both ſave thy Self and Family, now ſolely under thy charge; and as to the care of whoſe Souls, thou muſt ſhortly be accountable at God's Tribunal.

3.

1 Tim. 4. 8.

13.

14.

15.

1 Tim. 4. 12.

16.

2 Cor. 6. 11. O ye that are my precious Jewels, my chief and only riches upon Earth, my mouth is open to you, my heart is enlarged, ye are not ſtraitned in me, be ye not therefore ſtraitned in your own bowels; Now for a recompence in the ſame, I ſpeak unto you as unto my Children, be ye alſo enlarged. And now dear and beloved Chriſtians, for this is the higheſt, and ſhall be my concluding Title, and ſweeteſt compellation, as therein not knowing you after the Fleſh; I commend you unto God, and to the Word of his Grace, which is able to build up, and to give you an Inheritance among all them that are ſanctified; Ceaſing not to give thanks for you, making mention of you in my Prayers; That the God of our Lord Jeſus Chriſt, The Father of glory may give unto you the ſpirit of wiſdome and revelation, in the knowledge of him: The Eyes

12.

13.

2 Cor. 5. 16.

Act. 20. 32.

Eph. 1. 16.

17.

18. of your underſtanding being enlightned,
19. that ye may know what is the hope of his calling; And what the riches of the glory of his Inheritance in the Saints; And what is the exceeding greatneſs of his Power to us-ward that believe.

Your moſt affectionate

Husband and Father,

J. H.

From *Antwerpe*, the *Firſt* of *January*, 1665.

A Directory Letter (*Mutatis Mutandis*) ſent by the Author to every one of his Twelve Children, prefixt to the Manuſcript of the following Epiſtle, now Printed for the uſe and benefit of other Chriſtian Families.

Dear Daughter *Mary*,

I Commend unto your ſerious and often Reading and Meditation this following Epiſtle, a Work which coſt me much labour, ſtudy, and time in the Collection, yet performed with much delight and chearfulneſs, as moved to write it to all my Relations, by the good Spirit of the Lord, as the beſt means I could uſe to counſel, ſtir up, and adviſe them, with Mary, *to chooſe the better part, which ſhall never be taken from them.*

Wherefore loving Daughter, let me lay this Paternal Charge upon you, as I ſhall do upon the reſt of your Brothers and Siſters, for whom I am preparing Tranſcripts out of the Original, written by my own hand: That you read it over at leaſt once a Quarter, as long as you live, as being not mine, but the Epiſtle of our moſt dear Lord and Saviour preſented to you only by my hands, his moſt unworthy Inſtrument. The ſubject matter thereof being his moſt ſacred Word, who is the Lord God of all the holy Prophets, the Pen-men hereof, And the great Prophet of his Church; whoſe Word, whoſoever will not hear and obey, are threatned to be deſtroyed. My deſign herein, I hope, through the grace and mighty power of the moſt holy Spirit of Chriſt, will be proſperous, and effectual, as being not only a Letter of advice and counſel from an earthly Father, whom I am confident you love, and will obey in the Lord; But the Epiſtle, and moſt powerful Exhortations of your heavenly Father, yea, the love-letter of your Head and Spouſe the Lord Jeſus Chriſt, who hath married you unto himſelf in holineſs and everlaſting righteouſneſs.

Dear Daughter, the holy Scriptures being the Foundation of all ſaving knowledge, and true Religion, I have by the direction and aſſiſtance of the Lord, skim'd off for you the Cream thereof,

and given you a few proofs of many, holding forth, as from his own mouth; First, The excellency of his Person: Secondly, The Fundamental Articles of the Christian faith, and belief in the words of the holy Scripture only: Thirdly, what things are to be practised by you, held forth in God's holy Law: Fourthly, what evil things are to be eschewed, either respecting Doctrine, or manners, wherein you have the Lord Jesus Christ's encouragement and exhortation, to the attaining of all saving graces, and virtues, and his Dehortation from all errors in Doctrine, (especially those that are sowen, and professt in these worst of times) and from all sins and vices in practice: Fifthly, You have herein many of his Holy Counsels, directing how to walk holily, righteously, circumspectly, and unblameably in your life and conversation, together with the holy means and Ordinances ordained by him, for the obtaining and strengthning his graces in you, which is concluded with his Prayer and mine to our Heavenly Father for a blessing. O let not then, much beloved Child, This Letter (should you neglect the counsel given you therein) after my decease, bear witness against you: But let it be a Record and lasting Legacy read and practised by you, and your Childrens Children; which is the fervent Prayer of your

Most affectioned Father

Antwerpe this *first* of *January*, 1665. J. H.

An

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ERRATA

Of the *Printer.*

FOlio 265, Line 27, (Add) And brake it.
Folio 269, Line 28, (Add) Do good to them that hate you.
Fol. 276, in the Margent, for, Polutheims, put Polutheiſmes.
For Cap. Proverbs the 22, put Chap. the 20.
Fol. 279. Line 31. for from, put for.
Fol. 282, Line 21, put (Thy) after of.
Fol. 293, Line 38, for Brances, put Branches.
Fol. 294, Line 42, Add (He) after ſhall.
Fol. 297. Mar. for Mat. the 5, make it the 25.
Fol. 203. Line 22, Add after was.
(So) Marg. for Mathew, Mark.
Fol. 305. Line 40. for Diotropſes, put Diotrephes.
Fol. 306. Line 31, for after Sacrifice, add (Firſt)
Fol. 313. Marg. for *Job.* the 17. put the 7.

☞ Place this after the *Index* of the Scripture-Catechiſme.

An Humble

ANSWER to a PAPER or *QUERY*, Given to the *Author*, by King *CHARLES* the Firſt, at *Hombey*; concerning the Obſervations of *Eaſter*-Day *A. D.* 1647.

By the *KING*.

I deſire to be reſolved of this Queſtion, Why the new Reformers diſcharge the keeping of Eaſter?

The Reaſon for this Query is,

I Conceive the Celebration of this *Feaſt* was Inſtituted by the ſame Authority which changed the *Jewiſh* Sabboth into the *Lord's* Day, or *Sunday*: for it will not be found in Scripture where *Saturday* is diſcharged to be kept or turned into the *Sunday*, wherefore it muſt be the Churches Authority that changed the one, and inſtituted the other. Therefore my Opinion is, that thoſe who will not keep this *Feaſt*, may as well return to the Obſervation of *Saturday*, and refuſe the Weekly *Sunday*. When any Body can ſhew me, that herein I am in an error, I ſhall not be aſhamed to confeſs and mend it: till when you know my mind.

C. R.

My *Answer* to his *Majesties* Query.

May it please your Majesty,

I Cannot but from the blessed example of our Saviour, (who was in his Age a new Reformer of old Errors, *Viz.* the false glosses of the Scribes and Pharisees, *Math.* 5. 20.) but account all such Reformers in our times, blessed also; But for the keeping of *Easter*, although I know not any Ordinance of *Parliament* discharging it, yet with submission to better judgments, I in all dutifulness conceive, That your *Majesties* reason upon which your *Query* is built, hath a great mistake even in the foundation of it, you being pleased to lay this for a ground, That the change of the *Sabboth*, and the Institution of *Easter* are by one and the same equal Authority and Ecclesiastical Decree, which with your *Majesties* favour, I cannot yield to, for I humbly conceive that the change of the *Jewish* Sabboth (the commemoration of the Work of the Creation) unto the Lords day, the remembrance of that great Work, (the Work of Redemption finished upon this Day of the Lord's Resurrection) was by no less than by Divine Authority, because the keeping of one Day in Seven as a Sabboth to God, was not only sanctified and set apart, by God's own example in the Creation, *Gen.* 2. Ver. 3. and accordingly observed by the *Israelites* many Weeks before the Law was given, *Exod.* 16. 23. But is One of the Ten Commandments delivered by God's own mouth in Mount *Sinay*, written by his own Finger in Tables of Stone, commanded by himself to be put into the Ark of the Covenant; which Decalogue or Ten Commandments are also by our blessed Saviour in his Sermon upon the Mount declared to be the rule of his Peoples moral obedience, unto the end of the World, *Math.* 5. 17. and in the following part of that Sermon, wherein he vindicates the Law from the corrupt Glosses of the Scribes and Pharisees; he instances only in moral duties, and moral Laws. From all which Divines generally infer that the Decalogue is to continue in force unto the Worlds end; and therefore it seems most apparent that no Authority that is inferiour to that which appointed the Seventh Day from the Creation to be the Sabboth, could abrogate that Day, and appoint an other Day to be used instead of it, because neither the Law of Nature, nor the Holy Scripture,

ture, doth any where give the least intimation, that any humane Power may change any of the Commandments of God, and indeed so many absurdities would follow upon such an assertion, as I am confident your *Majesty* will not own it. It remains therefore that the change of the Day must be the work of Christ himself, or of his Apostles, who were divinely inspired, *Acts* 15. 28. And to prove that it was so, *Viz.* That the Lords Day by Divine Institution now succeeds in the room of the *Jewish* Sabboth, I shall use no other Arguments than these which I finde in learned Bishop *Andrews* his Speech in the Star-Chamber, at the censure of Mr. *Traske*, who expresly saith, that it hath ever been the Churches Doctrine, That Christ made an end of all Sabboths, by his Sabboth in the grave; and that presently the Lords Day came in the place of it. And that according to *Austin's* judgment, the Lord's Day is declared to be the Christian Sabboth, by the Resurrection of *Jesus Christ*, which the said Bishop not only saith, but proveth by these Arguments.

1. Because he then began the new World, *Heb.* 1. 2. By whom he made the Worlds: The first World which ended with his burial: The second World or new Creation which began with his Resurrection.

2. Because all the four Evangelists say Christ rose, *Una Sabbatorum*, that is the first Day of the Week.

3. The Apostles kept their holy Meetings on that Day to Preach, and Pray, and Celebrate the Lord's Supper, *Acts* 20. 7.

4. The Day is called the Lord's Day, not only in the Apostles times, but by the Apostle *John* himself, *Rev.* 1. 10. And he further adds, that this Epithite (*Dominicum*) in the Scripture is only applyed to these two, The Lord's Day, and the Lord's Supper, To shew that they are both to be taken alike in Scripture.

5. He saith we have not only example, but expres precept for it, 1 *Cor.* 16. 2. That upon the first Day of the Week which was the Day of their Assembly, then Collections or Oblations should be made.

6. And lastly, He affirms that in all Ages of the Church this Day was observed. To this I may add our Saviour's rest upon that Day from his Works, *Heb.* 4. 10. His often visiting the Apostles during the Forty Days, after his Resurrection, upon that Day speaking of the things appertaining to the Kingdom of God, *Acts* 1. 3. Now what more material thing was there to be declared to them than this, The change of the Sabboth, and the appointing a set time for his Worship; he accordingly appearing thrice on the first Day of the Week, (besides his being seen of the Women) to teach and instruct his Disciples. First to the

two Disciples that went to *Emmaus*, Luke 24. 15, *&c.* to the Apostles when *Thomas* was absent, *John* 20. 19. And the third time when *Thomas* was present, *John* 20. 26. As also observe, that those wonderful and extraordinary gifts of the Holy Ghost were poured out according to his promise upon the Apostles and Church (then) met together, *Acts* 2. 1. The Day of Penticost being the Morrow after the Seventh Sabboth, to be accounted from the Day of the Sheaf-Offering, *Lev.* 23. 15. By all which, he seems to have honoured and set apart that Day above others, for his service. Lastly, this being a principal Institution, might probably be one of those Decrees ordained by the Apostles (as well as that concerning the Sacrament, 1 *Cor.* 11. 34.) delivered by *Paul* to the Churches in all the Cities, through which he passed, *Acts* 16. 4. But for the Observation of *Easter* to be an Annual Festival to Christians, I find not any thing in the Holy Scriptures: And your *Majesty* is pleased to place it only upon the Churches Authority. And although I will not contend about the Churches Power in the Institution of such things as are simply indifferent, yet I suppose I may boldly assert, that such things as are only Instituted by Ecclesiastical Authority, having no foot-step in the Scripture, may by Ecclesiastical Authority be laid aside.

Your *Majesties* most Loyal Subject,
and Humble Servant,

H. J.

Place this before *Divine Meditations* of the *Creation.*

AN EPISTLE DEDICATORY,

To the the truly Noble Paire, and my moſt Religious Parents.

MOſt Honoured and beſt beloved Parents, Three Sabbaths of Years (the third part of Mans life) is already Cyphered in my Youths Accompts, and who knows how ſoon the Divine number of our dayes, after my times laſt addition, may conclude the Numeration of my life, thus; *Hæc ſumma totalis:* Wherefore, leſt Death ſhould proclaime me Bankrupt before I had paid the due Debt of gratefulneſs, which I owe you, next to my Heavenly Father, for my Life, Education, and Preſervation; I here preſume to preſent you with this diſordered and weak Meditations; the Fruits of ſome few hours deſtinated for the Lord's dayes Preparation, as a teſtimonial of my thankfulneſs for thoſe your numberleſs Merits, which are as far beyond requital, as expreſſion; Let them (I beſeech you) obtain a favorable Acceptance, a patient Peruſal, and a Fatherly Cenſure, glorifying God, who with his Grace hath aſſiſted my Weakneſs, and ſhall ſupply the deficiency of all our Meditations, with the fruition of himſelf; till which Imperfection of Happineſs, I reſt,

Tours in the Lord,
and in all filial Obedience,

J. H.

AN EPISTLE DEDICATORY,

To the the truly Noble Paire, and my most Religious Parents.

To the Worthy AUTHOR OF THIS Divine Meditation,

The Unworthy Peruſer wiſheth all Health and Happineſs.

ON Worthy Sir, and live to view,
The like done by your Heire to you.
There's one will bleſs,
With Intereſts, this your gratefulneſs,
Sweetning your Budd,
Both to your own, and Parents good,
Bleſſing the feet, which I ſuppoſe,
Would highly grace a full-blown Roſe.

Oft have I ſeen thoſe Budds that prove
Worm-eaten by that Canker Love;
Spending their prime,
Of wit in Sonnets, or ſuch Rhime,
As leaves behind,
The Savour of a tainted mind.
Maugre their Witts, I tell you true,
I enjoy none but ſuch as you;

Not that I know your Birth and Blood
Springs high, but that I ſee a good,
That ſets you off
Beyond the bitter reach or ſcoffe,
Of thoſe looſe Tongues,
Which blaſt it in their drunken Songs,
Think no work lovely, ſweet, or witty,
That is not tun'd to Cupids Ditty.

On

On Lovely Sir (I ſpeak the truth,
From Him you think on in your Youth)
Hee'l not forget,
This Labour, or Eſſay, but ſet,
A mark of note,
Upon thoſe Hours which you devote,
Unto his Service, and will Paj
Richly, at All-Saints *Holy-Day :*

Mean while he pawns his Word to be
A Friend unto your hopes, and he
That never ſlights,
The meaneſt of his Favourites,
Will raiſe your Stock,
And prove your Sun, your Shield, your Rock,
Perfume your Name, and make't as dear
As his, that dyed the Hopeful Peire.

Long may the Noble Paire, to whom
You owe your Breath, next God become
Sutors for you,
That labour to repay the due,
You owe to them,
From whom you Sprang a hopeful ſtemm ;
To which you have the Heart, and Hand
Of him, that reſts,

Yours to Command,

W. Mewes.

MEDITATIONS
UPON THE
CREATION,
MANS
Fall, and Redemption
BY
CHRIST,

Presented to his Parents in the XXI. Year of his Age.

Anno Dom. 1627.

London, Printed in the Year, 1669.

Prayer and Meditation are Twins, therefore

A Preparative Prayer.

O *Almighty God, and most gracious Father, from thy goodness I acknowledge all good gifts do proceed, therefore I humbly, and earnestly do beseech thee, to illuminate my Soul by thy Spirit, that my Understanding, being raised above all Earthly Cogitations, may through thy merciful assistance, so meditate of thee, and thy wonderful Works, that contemning all Worldly Vanities, my delight may only consist in beholding of thy Majesty: The Consideration of it being best able, both to humble my proud Heart, and create in it a love, and fear to all thy Precepts, that so I beginning (although in weakness) to live the life of grace here, I may (through thy favour in Christ) live the Life of Glory with thee hereafter.*

Amen.

DIVINE MEDITATIONS OF GOD'S Majesty IN THE CREATION.

ALL sublunary things tend, and press towards their Centre: The Sea-man's Needle always points North and South, Nature thereby (as it were) Lecturing our Souls to behold and move towards none but thee O God, our North-Star, our Centre; Lord, I confess, it had been a vain presumption in Mortality (being defiled with sin) to have once conceived a thought of thy Holiness, had not thy mercy in Jesus Christ, revealed unto us in thy word and promises, not only to give us leave, but commanded us to know thee, that conceiving of thee aright, we might love thee with all our hearts, fear thee in all our actions, and serve thee with our best endeavours. Why madest thou Man with his Face erected towards the Heavens, when Beasts walk groveling upon the Ground, unless thou hast ordained that all Eyes contemning Earth as tram-

led under Feet, ſhould ſtand open towards the Skies, that our Souls through thoſe Caſements might behold the Starry out-ſide of the Firmament, though but a dark reflexion of thy brightneſs, and might view in the Suns ſplendour a petty Embleme to lead us to the Infiniteneſs of thy Glory, and beautifulneſs of that new *Jeruſalem*, in which thou crowneſt the Inhabitants with a perpetual Day of Happineſs. Theſe Objects (O Lord) damme up the Mouth of Wickedneſs, being ſufficient, though dumb Witneſſes, to condemn the wilful ignorance of Senceleſs Atheiſts: Who behold much Art in a coſtly Fabrick, and applaud not the skill of the Architector. Who ſees exquiſiteneſs in any work, and is not forc'd to acknowledge the Work-mans perfection; and what Eyes can be ſo purblinded with folly and perverſeneſs, as not to ſpell out in each Leaf of Natures Book thy Divinity? Open thou my Lips (O Lord) and my Mouth ſhall ſhew forth thy Praiſe.

Of the Creation.

Gen. 1. 1. THe beginning of all Created Subſtances was nothing, who but
Verſe 2. thou O Lord, Infinite in Power, of no Materials could frame ſo vaſt a Chaos? before each particulars compoſure, darkneſs, as a Canopy, covered the confuſed Lump of intermixed Bodies, when
Verſe 3. by thy Word (O Father of Light) was light created, the happy
Verſe 6. Morning to ſo great a Night; the huge Concave of the Firma-
Verſe 7. ment being the pureſt extraction of that groſs heap is made to Circle the Earth, ſeparating the Waters above from thoſe below
Verſe 9. by thy Command. Where was the naked Earth viſible, when the Waters covered the Face thereof, untill thy will gave them both
Verſ. 11. & 12. name, and bounds? How rude an object were the Towring Hills, and humble Valleys, then deſtitute of thy Livery, their Ornament, until Graſs, Herbs, and fruit-bearing Trees clothed them by thy Ordinance. When the Heavens wanted their Ornament, the Times
Gen. 1. 16. and Seaſons their Order, and diſtinguiſhments, thou madeſt two
Pſal 136. 8. great Lights, the Sun to Rule by Day, the Moon and Stars to Rule by Night; *For thy Mercy endureth for ever.* Were the waſte
Gen. 1. 26. Places of the deep inhabited, or the Regions of the Aire fathomed, before thy Power made the Seas bring forth all manner of Fowles, and Fiſh, even that *Leviathan*, whoſe Scales are his Pride,
Job 41. 15. ſhut up together as with a cloſe Seal, which by his neeſing a Light doth ſhine, and his Eyes are like the Eye-lids of the Morning, upon Earth there is none his like, who is made without fear? Did not thy Wiſdome O God fill the Deſarts with wilde Beaſts, the Earth
Job 40. with creeping things? Who made *Behemoth*, which moveth his Tayl like a Cedar? His Bones are as ſtrong Pieces of Braſs, his

Bones

bones are like Bartes of Iron, he is the chief of thy ways (O God) thou that madeſt him, canſt make thy Sword approach unto him. What ſhall I ſay? Who can expreſs thee, which art far beyond expreſſion? I will conclude with the concluſion of thy Works, the Creation of Man; In his Body rightly termed a little World, as being a mixture of the four Elements, who can chooſe but admire the ſymmetry and proportion of each Member, and comelineſs of each part; ſo curious a ſtructure, being only a fit manſion for ſuch a Tenant as the Soul; in whoſe praiſe (which ſpeaks thy praiſe) I will only ſay two words, calling it according to thy Word, thy image; *What is Man that thou art mindful of him? or the Son of Man, that thou viſiteſt him?* Thou haſt made him little lower than the Angels, and haſt Crowned him with glory and honour; thou madeſt him to have dominion over the works of thy hands, thou haſt put all things under his Feet: Therefore bleſs the Lord (O my Soul) all that is within me bleſs his holy name; bleſs the Lord in all his works, in all places of his Dominion; bleſs the Lord O my Soul.

Pſal. 8. 4.

Pſal. 103. 12.

Of Man's Fall, and of God's Mercy and Goodneſs in our Redemption.

THe Object of miſery, is mercy: Diſeaſes if known, and felt, often obtain remedies, when inſenſible maladies make Men neglect the opportunity of recovery. Man's worſt Diſeaſe is ſin, originally rooted in us in *Adam*, nouriſht and made fruitful by our own actual tranſgreſſions; the feeling and knowledge of which, muſt firſt make us witneſſes and publiſhers of our dangers and miſery, before God's mercy can be the proſpect of our wretchedneſs, his goodneſs our healing. Wherefore (O my Soul) let thy following Meditations, triply divide themſelves; Firſt, behold what thou art in thy fall, with the fearful adjuncts thereof, that a true humiliation may make thee pliable to receive the happy impreſſion of God's Seal. Secondly, what thou art through the mercy of God in Jeſus Chriſt, that thy heart being fraught with thankfulneſs, may praiſe him both in word and action. Thirdly, what thou ſhalt be: The conſideration of which may make thee perſevere and preſs towards the mark, only *Deſiring to be diſſolved, and to be with Chriſt.*

Revel. 7.

The judgments beſt evidence (to conclude the praiſe or diſpraiſe of things) is by contraries; therefore the view of our created happineſs will moſt aptly confirm, and diſcover the infinite unſupportableneſs of our loſs; which a particular demonſtration will better illuſtrate, than a general ſurview. The principal parts

Mans miſery by his Fall.

The Souls Created Happineſs.

in the compoſure of Man, is a Soul and Body; of which the Soul as firſt in degree, ſo in our Diſcourſe: The Heathens eſteem'd the derivation of their Pedigree from famous Anceſtors, their chiefeſt honour; ſome even coveting to line out their Originals from the ſhameful Adulteries of their imaginary Gods: but let us in looking back to our Souls Original, glorifie our Creator; one not fained, not fictitious, as theirs; but the *God of Gods, the Lord of Lords.* Thus the Soul in its Creation hath its beginning from God, *For in him we live, and move, and have our Being:* Nay, *Paul* further adds, that we are *his Off-ſpring.* What Creature can be capable of more Honour, more Glory? The Soul is God's off-ſpring, not in reſpect of its ſubſtance, but its qualities, even ſo far forth as it was then adorned by him with Divine gifts; and therefore called his Image, in reſpect of the whole Man; but eſpecially of the Soul, created of a ſpiritual and immortal Eſſence (as S. *Auguſtine* divinely gloſſes) conſiſting and endued with three ſupream faculties; the Memory, Imagination, and Will; that theſe, yet but one Soul, might ſymbolize the Trinity in Unity. The Memory could not then be over-burthened, but like a conſtant good Soyle naturally received all Seeds of goodneſs, and returned them with a plentiful encreaſe. The Phantaſie and intellect was as apprehenſive, as the Memory truſty; like a mirrour as it were by reflection, diſcovering to the Souls ſight, the higheſt of revealed myſteries; being then a fit perſpective, to appropriate and diſtinguiſh all far diſtant and ſupream Contemplations: The will was conſtant like the Sun, in a courſe of goodneſs, and as a ſhadow followed the ſubſtance of vertue, bowing with *Mordecai* to none but God. Thus in reſpect of himſelf, was Man the Image of his Creator; behold him ſo in his domination over the Creatures, God ſaying, *Let them have dominion over the Fiſh of the Sea, and over the Foul of the Aire, and over the Cattel, and over all the Earth.* As if he ſhould ſay, He is my Likeneſs, my Vicegerent, you inferiour Creatures, obey him; but let him love, fear, and look only towards me. O ineſtimable favour, O unvaluable priviledge! and yet behold, not valued, neglected of Man; all Earthly objects quickly ſatiate the ſight, but who can ſufficiently behold thee O Lord? Thus have we glanced over the Compendium of the Souls Happineſs; a brief indeed, For who can expreſs it at large? Rare objects are moſt attractive. The Eye of my weak Meditations hath ſo long gazed on this now Eclipſed Sun, that it hath almoſt forgot the Sphear wherein it is fixt, (the Body) then a Chryſtaline Lanthorn fit for ſuch a Lamp, now a Priſon of a twilighted Soul. Here needs not much illuſtration; we may gueſs at *Hercules* Stature by his Foot, but eaſily of his Foot by the reſt of his Body.

The Divine Gifts of the Soul.

Pſal. 136. 2.

Acts 17. 28.

Gen. 1. 26.

Of the Body in the Creation.

God's

God's works are all full of perfection, the whole Creation had not one lame part. In the Souls eminence, view the Bodies excellence: Man was Gods Image, not the Soul only; the Body was not God's Image in respect of its Forme (since he is invisible, incomprehensible, and cannot be by us defined) but as it is the inferiour part of Man, and inseparable Companion of the rational Soul; so it also enjoyed a right in the same Attributes, and Priviledges, the Soul then giving a Majesty to the Face, and being made more splendent, by the fellowship and harmonious marriage with the Body; the Body being necessarily most obvious to be imployed in all terrene and inferiour actions, as the other in Heavenly Contemplations. Thus with comfort have we gazed upon Man, glorious in his Creation, as the Sun ascending from Earth; 2*ly*. (As to object to move a religious gratefulness) shining in his Meridian of Happiness; Let us now in the third place (with shame and confusion of Face, and hearty humiliation of Soul) behold him sitting in darkness, quenching his Light in the Ocean of sin, and misery. Which declining subject, that we may more clearly perceive, Let us first consider the causes of our loss; 2*ly*. The fall, or act it self; 3*ly*. The fearful effects of so cursed a breach. Almighty God having Created the great World, and lastly, Man as an Epitome of the whole, *Plants a Garden*, therein placing him both to be a Dresser, and Surveyor of those rarities; that with pleasure each piece might view in their Nature, the Wisdome; in their Forme, the Power of his Creator: The merciful Lord makes him, and leaves him a Free-holder in this *Eden*, this Heaven upon Earth, only reserves to himself this small Royalty, the two Trees, the one of *Life*, the other *of good and evil*, in the midst of the Garden: as we may see it included in that first and general deed of gift delivered to *Adam*; *And the Lord God commanded the Man, saying, Of every Tree of the Garden thou mayst freely eat: But of the Tree of Knowledge of good and evil, thou shalt not eat of it; for in the Day that thou eatest thereof, thou shalt surely dye.* O small command, O easie Yoke, O the free and infinite mercy of Thee, O Almighty Creator! What? hast thou made Man, and all the World for Man, and yet for all this, tyest him to no more servitude, than the obedience of one fence, *Thou shalt not eat?* O wretched *Adam*, Why didst thou entertain such a cursed credulity? believing rather thy Slave, than thy Lord; an inferiour Creature, before thy Creator; the Father of Lies, before the Truth it self. Was thy free judgment thus soon captivated? (Lord leave not us weaklings to our selves, but magnifie thy power in our imbecility:) Surely, unhappy Man, had not ambition and infidelity eclipsed the apprehensive brightness of thy understanding, thou might-

Of Mans Fall.

Gen. 2. 8.

Gen. 2. 16. 17.

Jude 1. 6.

mightest have made thy King-leaders fall, a mirrour to view thine own in. O blindness! the more blame-worthy, the less to be pitied, since thy self didst both willingly, wilfully, and speedily occasion it. Had thy gracious God imprisoned all thy senses within his great command, all Judgments would have condemned thy ungrateful disobedience; how much more blameable are thou than mightest have viewed it, toucht it, and delighted thy self with the fragrancy of that pleasant Fruit eternally without offence, and yet still desirest more, even to tast thy Death. O bitter sweet! sweet in thy deceitful expectation, bitter in thy accursed fruition. O behold now what knowledge thou hast obtained! thou knowest now the good thou hadst, and hast lost; the evil thou didst want, and now enjoyest: Momentary was thy imaginary pleasure, certain, and eternal thy procured curse: O the Childishness of Man's perfectest age! which sold the little World, himself, the great World about himself, for such a knowledge which made him know good, not more, but less, by knowing evil: All things that are good in themselves, in their first enjoying, gain from us most estimation; but Man, here blest with the fruition of all happiness, which joyntly met in him as in its Centre, undervalues it even in the first possession; exchanging pleasure for pain, knowledge for ignorance, Paradice for Hell, and Life for Death. But what need is there of my weak descriptions, in delineating the lamentable effects of Man's fall? Since, if every Christian would but deal faithfully with himself, and retire into his own Soul, viewing it in the state of Unregeneration, he might in that too-lively Picture of dead *Adam*, learn the chief point of wisdome, to know himself. I appeal to the witness of thy Conscience, O Christian Reader, whether thou findest not naturally the Supream faculties of thy Soul, the Enemies of God, and goodness, the bond-slaves, and willing Vassals of sin and Sathan; the parts of thy Body, the Members of wickedness, and ready Instruments of ill. Is not thy memory a magazine of evil, unhospitable to goodness? Thy imagination and intellect, like the Northern Seas frozen with ignorance, to whom the Sun of wisdome gives so dim a Light, that thy highest knowledge, is to know thou knowest nothing. Is not wickedness the Centre of thy will, towards which it moves with a natural swiftness, all holy motions being contrary to its course? Lastly, do not generally the parts of the whole Man, which did before by their concordance, and harmonious obedience, so sweetly express the due praise of the most glorious Creator, now rebelliously jar, with a hideous and cursed confusion? But what need these questions? I would to God every Mans unhappy experience did not affirm, and ascertain this truth: as there is none free from

The fearful effects of Mans Fall.

Death,

Death, ſo none from ſin, the cauſe of Death: we all alike come into this World, all ſuck in corruption with their firſt breath; no ſooner have our Souls a Beeing, but they are in a deep Conſumption; ſo that our life is but a continued dying, a Prologue of Death, according to that of *Job* 1. 21. *Naked came we into this World*: naked of goodneſs, as well as Clothes, and naked ſhall we return again, except thou cloath us to Chriſt: our beginnings, our foundations are laid with untempered morter, Can then our afterworks be unlike the Original? We muſt all ſay with *David*, *In ſin hath my Mother conceived me, and I was ſhapen in iniquity.* Pſal. 51. 5. the Root evil, and can the Fruit be good? Is the Fountain bitter, and can the ſtreams be ſweet? Do Men gather Grapes of Thornes, or Figges of Thiſtles? Hath *Adam* fallen, and was accurſed, and ſhall his Off-ſpring ſtand, and be juſtified? No, aſſuredly *There is none good, no not one*, we are all wrapt up in the ſame condemnation: *O wretched Man that I am, who ſhall deliver me from the Body of this Death?* I thank God, through Jeſus Chriſt our Lord. Let us now, having waded in the gulph of our miſeries, from that depth, behold the height of Gods mercy. *Thy mercies O Lord are great, and reach unto the Heavens, and thy truth unto the Clouds.* Thou haſt delivered my Soul from Hell, my Body from Death, thy Mercies are above all thy Works, wonderful are they, Who can expreſs them?

This World is a Monarchy, the great Emperor thereof is God, who admits of no Equal, nor Partners in his Government: Kings, Princes, and all things elſe, are either Subjects, or Subject to him; nay more, his Creatures, *For by Him were all things Created which are in Heaven, and which are in Earth, things viſible, and inviſible.* Crimes of the higheſt nature, are only accounted Treaſons in terrene States, but the leaſt breach of thoſe general Statutes, enacted by the Earths great Law-giver, is not only Capital, but infinitely puniſhable: had Man offended either his Superiors, as Angels, or his equals, as Man; it had been poſſible to have reconciled the one by ſubmiſſion, the other by ſatisfaction: but having tranſgreſſed the Commandement of God, no created, and finite ſubſtance can repair his ruines; for infinite is his Juſtice, infinite our ſins, and conſequently infinite our puniſhment. Thus wretched and miſerable are we in our ſelves, by reaſon of our fall; and thus deſtitute of redreſs from others, by reaſon of the greatneſs of our fault, and unrecoverableneſs of our loſs; and juſtly, O Lord, do we deſerve to be ſo, ſince wittingly, willingly, and wilfully we made our ſelves ſo.

Pſal. 57. 10.

Col. 1. 16.

Of Man's Redemption by Christ.

GOD is both infinitely just, and infinitely merciful: as his Mercy hinders not the Execution of his Justice, so his Justice bounds not the extent of his Mercy. Man is here infinitely indebted to God, and utterly unable to pay. God's Justice requires payment, his Mercy places his Son as principal in the Bond, who fully satisfies his Justice, and repeales the Judgment pronounced against our Souls and Bodies. O gracious Father, in this thy Son, our Saviour, the Lord Jesus Christ. Thy love is infinite, like thy self, boundless as thy Divinity, and so ineffable, that the Tongues of Men and Angels are not able to express it. Mercy implor'd, hath its first motion or inducement from the suppliant; but thy mercy first beheld us, when we had no power to view thee, being blinded by Sathan; thy goodness raised us, when we were dead and buried in sin, and thy free love only procured thee to move in compassion towards us, who were moved through transgression, contrary to thee: unvaluable and extraordinary gifts are assured (although silent expressions) of a fixed and ardent affection; But who O Lord is able to value thy gift, to declare, much less apprehend thy love? Friendship is reciptocal, for a friend can no sooner exhibit any reality of benevolence, but, as it were, by reflection, he is presently apprehensive of the like from the receiver, though not in quantity, as being perhaps less able, yet in quality, as being not less loving. But O merciful Creator, thy love met with hatred, the very object of thy favour was thy Enemy, whom thou didst not reconcile with a gift, as fearing his power or ability to resist thee, since he was thy Creature, thy Prisoner, thy just sentence of Condemnation waiting but the watchword of thy will to execute him! O unexhausted Fountain of wisdome, there was no weakness or deficiency in thee, which (Man destroyed) might any whit disable or diminish thy workmanship in a second Creation, since all thy works keep time with thy Word! What caused thee then, O powerful Maker, to give Life, where Death was due; Heaven, where Hell was deserved; Pleasure and Joy, where Pain and Torment was incurred! Why didst thou give mercy and forgiveness to Man, and denyedst it to Angels; honouring the Humanity with a Personal Union, which in *Adam* was a Traytor by Rebellion? Lastly, Why gavest thou thy only begotten Son to Death, that we might be thy Adopted Sons in Life. Lord, my Soul shall answer with *St. Paul*; *God, who is rich in Mercy, for his great Love wherewith he loved Us, even when we were dead in Sin, hath quickened Us together in Christ,*

Eph. 2. 4.

Chriſt, by Grace we are ſaved. O only begotten Son of the Father, the Word by which *all things were made*; O light of the World, God equal with the Father in Majeſty, why from ſuch a height of Glory, didſt thou deſcend to this Vale of Miſery, forſaking Heaven for Earth, making thy Foot-ſtool thy Throne, being included in the Virgins Womb, though the vaſt Univerſe cannot comprehend thee? Lord, thy own Spirit can beſt expreſs the reaſon of this thy wonderful humiliation. *Jeſus Chriſt came into this World to ſave Sinners.* Behold, here God made Man; Lord, how low is the Foundation of thy Mercy laid? although the height reach above the Clouds, gracious Saviour, who doth not in this Mirrour of thy Love, perceive the powerfulneſs of thy Divinity, as being the firſt and ſelf-mover in this work of compaſſion? thy mercy having its firſt motion from thy ſelf, according to that, thy own proteſtation made unto thy Children, *I will love them freely.* But O my Soul, now thou haſt viewed this beautiful Gate of the Temple with admiration, reverence, and affection, proceed, for the birth of thy Saviour, is but the beginning of his mercies. All Princes are but Vice-Royes, God only is *King of Kings, and Lord of Lords:* Yet who amongſt them is not welcomed into his Kingdome, with joyful Acclamations, and royal Solemnities? But be here, not only the King of *Iſrael*, but the great Emperor of Heaven and Earth, born in *Bethelem*, the leaſt of the Cities of *Judah*; a City, and yet affords no place, but a Stable, to lodge and entertain the Worlds Monarch; Heaven muſt point him out by a Star, Angels muſt preach him, before any of his own acknowledge him; and then Shepherds are his Heralds to Proclaim him. The ſequel, and after-ſtory of his Life, is no leſs reproachfully miſerable, than this Prologue of his birth. Poverty clothes Him with obſcurity and affliction 30. Years; in which ſpace, his very Infancy is not free from Perſecution by *Herod:* witneſs thoſe Innocents of *Bethelem*, who ſuffered for him, who came to dye for them; he flying into *Ægypt*, from the wrath of Man, that he might undergo the anger of God, preſerving himſelf not from pain, but for pain. O Lord, had thy Loves Foundation been laid in Earth, the hatred and ungratefulneſs of Man, might have ruined thy proceedings, and induc'd thee to have retrograded from thy purpoſed deſign; but behold the Root of thy Mercy was in thy Self, which brought forth the fruits of thy ſufferings, thy love being natural, therefore immutable; none of thy grievous preſſures were obſcured from thy view, for thy præſcience beheld, as preſent, all fore-paſt actions, and future events; ſo that thou wert not ignorantly, or contrary to thy will, overtaken by them; no neceſſity did enforce thee to undergo ſo difficult a Task, ſince conſtraint is

The Mercies of God the Son in our Redemption.

John 1. 3.

Mark 10. 45.

Hoſea 14. 4.

only prevalent in a finite nature; but thou art infinite, comprehending all things, circumſcribed by nothing. Lord Jeſus, let me admire, ſince I cannot expreſs this thy love, and make me to love thee again in ſome meaſure, that thus haſt loved me without meaſure. Here whileſt my Soul, full of wonder, deſires to ſtay and meditate, thy goodneſs leads me ſtill forwards, and as it were reproves my lingring thus. O Man, bound not thy thoughts progreſs with the firſt mercies of thy Saviour; to wit, that *Light ſhined in Darkneſs.* The Word became Fleſh; yea, that the life of all things received life, and the Son of God became the Son of Man: behold, more miſteries of love not regarded, the Creator rejected of his Creature; *He came unto his own, and his own received him not.* He who ordained Holes for the Foxes, Neſts for the Birds of the Aire; he who meaſured the Earth as with a ſpan, and clothes the Heavens as with a Garment; he who is a ſelf-moving Sphear, whoſe Centre is every where, whoſe circumference is no where; *He, even the Saviour and Creator of Man, hath not amongſt Men whereon to reſt his Head.* O admirable and unconceivable humiliation, of greater force, becauſe not enforced; freely, not reciprocally undertaken, being therefore of infinite merit before God, and worthy of Man's eternal acknowledgment; what could Man ſuffer, which the Son of Man did not undergo? nay, what anger, torment, puniſhment, or affliction, could an infinitely inraged Deity inflict, which God made, Man did not endure? for behold, no ſooner doth this Son of Righteouſneſs, whoſe light is in himſelf, ariſe to be *a light unto the Gentiles*, diſſipating the miſts of Superſtition and Ignorance, the morning of the Goſpel ſucceeding the Evening of Idolatry, no ſooner did he appear to the glory of his People *Iſrael*, diſperſing thoſe Clouds of Ceremonies, which Vail'd the mercy Seat, but that preſent Generation, preferring Darkneſs before Light, interpoſed unbeliet to Eclipſe his ſplendour: witneſs *John* 3. 19. *And this is the Condemnation, that Light is come into the World, and Men loved Darkneſs rather than Light.* Alſo, they retorted the beames of his Prieſtly Office, ſaying, *None but God hath Power to forgive Sins.* They ſhuned the Light of his Goſpel-Propheſie and Teaching; witneſs that loving Lamentation, *O Jeruſalem, Jeruſalem, which killeſt the Prophets, and ſtoneſt them that are ſent unto thee; how often would I have gathered thy Children together, as a Hen her Brood under her Wings, but ye would not!* Laſtly, they denyed and rejected his Dominion, with that abnegation, *We have no King but Cæſar.* Lord, were the Children of *Iſrael* ſo ſeverely puniſhed, for repining againſt *Aaron*, though but a Figure of Thee? Was *Heliodorus* ſo ſuddenly and fearfully tormented for reſiſt-

John 1. 5.

John 1. 11.

Mat. 8. 20.

Luke 2. 32.

Luke 5. 21.

Luke 13. 34.

Joh. 19 15.

Num. 16. 47. 2 Mach. Chap. 3.

reſiſting the High Prieſt? And doeſt thou, who thus revengedſt, and defendeſt thy ſubſtitutes, whileſt thou wert in Heaven, as being the ſumme of all Figures, the ſubſtance of all ſhadows, and an Eternal High-Prieſt, according to the Order of *Melchizedeck*: I ſay, doſt thou now, being on Earth, neerer to their reproaches, and yet not further off from thy power, paſs over their iniquities, ſuffering thy ſelf to be crucified by them, whom thy Juſtice ſhould have crucified, to be ſacrificed by the wrath of them, whom thy anger (hadſt thou come to deſtroy, not to ſave) ſhould have ſacrificed? Was *Noah*, *Lot*, *Moſes*, *Eliſha*, all Prophets, all Types of Thee, by thee aided and made victorious over their unbelieving and inſulting adverſaries, and why doſt not thou, O Lord, of all Prophets, being now thine own Orator, and yet deſpiſed, demoliſh *Corazin*, or *Bethſaida*, with other Cities of *Judea*, either by Water or Fire? O Lord, thou art ſtill the ſame God: then thy Juſtice was manifeſted, but now thy mercy is magnified, as appears by that Deploration over *Jeruſalem*, where the Floods of Waters are now converted to an Inundation of Teares, the Fire and Brimſtone to love-burning, and pittying ſighes: though ſome murmuring, ask, From whence haſt thou this Authority? others blaſpheming, make thee a Sabbath-breaker, and eſteem thee as a Conjurer, a Glutton, a Wine-bibber, a friend of *Publicans* and Sinners; yet haſt thou not now a devouring Gulf for ſuch Repiers, Teeth of wilde Beaſts for ſuch calumniating Blaſphemers, unleſs we behold that one alone bottomleſs Gulf of thy mercy moſt extended, and moſt deep, even to Man in the depth of his miſery; *Father, forgive them, for they know not what they do.* O Chriſt, Did fear dead thy revenge due to thoſe Sinners againſt their own Souls? No, fear is a duty of the Creature ruled by thee, not over-ruling thee; Paſſion is incident to inferiours, and therefore below thee, which haſt no Superior: Did want of ability ſmother thy anger? No, thy Power is not extinguiſhed, no leſs than Infinite, although in thy humiliation clouded, during thy pleaſure. Lord, why did thoſe many Legions of Heavenly Souldiers ſuffer thy Enemies to carry thee, their General, away Captive? thoſe Bonds, which could not reſiſt *Sampſon*'s force, fetter the Armes of thee the Almighty, who gave him ſtrength; thoſe Nailes faſten thee to the Croſs, who wert as able to deliver thy ſelf, as thou wert willing to ſuffer. O Saviour, my thankful Soul, by way of confeſſion, replies thus, The unmeaſurableneſs of thy love patiently ſwallowed up all theſe contumelies and reproaches; for love inſtead of revenge, thou forgaveſt thine Enemies; inſtead of calling for power to deſtroy Man, thou proclamedſt his Salvation; crying out, *It is finiſhed*: the Angels, when thou wert attached by *Judas*,

Heb. 5. 10.

Luk. 9. 56.

2 Pet. 2. 5, 6, 7.

Numb 16. 32.

2 King. 21. 24.

Luke 13. 34.

Luke 20. 2. John 9. 16. Luke 11. 15. Mat. 11. 9.

Luke 23. 34.

John 19. 30.

Judas, although within thy Call, muſt only be admiring Witneſſes of thy Patience, not Executors of thoſe Traytors. Laſtly, thy Mercy only manacled thy hands, and nailed thee to thy Croſs, making Thee a Tranſgreſſor, by the bearing of our Sins, that we might become righteous, through the Imputation of thy Merits, according to that of *Peter*, *Who his own Self bare our Sins in his Body on the Tree, that we being dead to Sin, ſhould live in Righteouſneſs, by whoſe Stripes we are healed.* 1 Pet. 2. 24. Theſe things, gracious Saviour, yea infinitely more, haſt thou done for us; which ſince we cannot apprehend, let us with reverence admire, rejoycing that we have view'd thee in thy Birth, to be our Kinſman, in thy Life, our Example, in thy Death our Saviour, after Death our Reſurrection, and Glory. Lord, what art thou not unto us? a Balme for our Wounds, a Laver for our Souls, a Sacrifice for our Sins, and the Life of our Death. What haſt thou not ſuffered for us? Wert thou not humbled in thy Birth, perſecured all thy Life, and though innocent, adjudged to Death, that our Nature might be exalted, our Life enlarged, our Guilt acquitted? Wert thou not ſcourged, diſrobed, Crowned with Thorns, lifted upon the Croſs, derided, athirſt, forſaken, and ſlain, that we might be delivered from the Judgements of thy Father, clothed with thy Righteouſneſs, Crowned with thy Glory, lifted up into Heaven, freed from the mocks of Sathan, ſatisfied with the ſweet draughts of thy Love, received of them for ever, to Live Eternally? *What ſhall I render unto the Lord for all his benefits towards me?* I will take the Cup of Salvation, and call upon his Name, ſaying, *Glory be to God in the Higheſt, Peace on Earth, good Will towards Men.* *Praiſe, and Honour, and Glory, and Power be unto Him that ſitteth on the Throne, and unto the Lamb for evermore.* Pſal. 116. 12. Luk. 2. 14. Rev. 5. 13.

Soli Deo Gloria.

A Con-

A Concluding Prayer.

O Eternal, Infinite, and Everlasting God, by whom all things were Created, that are made, and in whom we Live, Move, and have our Beeing; I, thy poor Creature, humbly beseech Thee to deal graciously with me, thy Servant, pardoning all my Offences, and passing by all the errors, wants, and imperfections, committed in these my feeble Meditations. O Lord, I praise Thee for thy favourable assistance of my weakness, ever confessing thy great Goodness in my Creation, the Pride, Incredulity, and Weakness of my Nature, in Man's Fall, and thy Infinite Mercy in my Redemption. O let the one rejoyce me, the other humble me, and the last make me obediently thankful in the observant performance of all thy Commands; that so I may glorifie Thee, which is the end of my Beeing, repent, and believe in Thee, who art the Resurrection of my Fall, and live with Thee Eternally, which is the Compleatment of my Salvation, and fulfilling of my Hope, which is fixt in Jesus Christ: To whom, with the Father, and the Holy Spirit, be all possible Praise, Obedience, and Thanksgiving, now and for ever.

Amen.

A Concluding Prayer.

O Eternal Infinite, and Tremendous God, by whom all things were created, that are made, and in whom we Live, Move, and have our Being; I, thy poor Creature, humbly befeech Thee to deal graciously with me, thy Servant, pardoning all my Offences, and purifying my Heart and Affections, committed in the whole Mediation. O Lord I pray Thee by the Prophetick Influence of my Incarnate, even confirming thy Eternal Goodness in my Creation the Pride, Cruelty, and Wickedness of my Nature, in Adam's Fall, and thy Infinite Mercy in my Redemption. O! by the one reprove me, the other humble me, and the last make me obedient; thank Ful in the one, patient in the other of all thy Commands; that so I may glorify Thee which is the end of my Being, repent, and believe in Thee, who art the Redeemer of my Fall, and live with Thee Eternally; which is the Completement of my Salvation, and Fulfilling of my Hope, which is Jesus Christ: To whom with the Father and the Holy Spirit, be all possible Praise, Obedience, and Thanksgiving, now and for ever.

Amen.

Upon ſeveral Deliverances Vouchſafed, (Infinite in Author; And of his neer

E
BEN
EZER
HETHERTO
hath GOD
helped me. *1Sa.*
7. 12. *Bethel*; the
Houſe of God, *Gen.*
28. 19. A Pillar of
PRAISE Erected by
An *Engliſh* JACOB
unto the onely Infinite,
Eternal, and Almighty JEHO-
VAH, in all Sincerity, Humility,
Reverence and filial fear. *Hallelujah.*

cies, Provi- temporal Mer- dences, and Graciouſly By the Lord, Goodneſs) unworthy To the moſt to many alſo Relations.

Eternal FATHER, Glorious SON, and Holy GHOST,
Three Perſons, but One GOD, in Eſſence, who the HOST
Of Heaven and Earth did'ſt make, and art Goodneſs,
Power, Juſtice, Truth, Love, Wiſdome, Holineſs;
To Thee, with JACOB, —— SAMUEL,
A PILLAR I —— ERECT, to tell
All Future AGES, to thy PRAISE,
Thy MERCIES to Me all my DAYES:
Their's, like their *Faith*, was of firm Stone,
Mine, weak, like Me, a PAPER One.
O let thy Strength made Perfect be,
In my Great —— IMBECILITY.
Two Mites, Goats Hair, from Hearts moſt free,
Are JEWELS, in Thy TREASURY:
LORD, had I Men, and Angels Tongues,
That KEY would be below the SONGS,
Of THANKS-GIVING, I owe to THEE,
For what in CHRIST thou did'ſt for MEE;
From which Eternal Love, forth Springs
The Temporal Mercies, which theſe Hymns
Commemorate. O let Free —— GRACE
Be *Adamantine*, and my —— BASE,
And IRON-HEART, to THEE attract
Seal'd by Thy SACRAMENTAL Act,
So ſhall my Perſon, and theſe Sheets,
Which I proſtrate at THY bleſt FEET,
Received be, as being *PERFUM'D*
By thy ſweet *SPIRIT*, and only Tun'd
Unto thy *Praiſe*; and thy Great NAME,
Be bleſt by ALL that read the ſame;
Who ſhall, by *Favours* ſhew'd to MEE,
Be mov'd to Love, and Truſt in THEE.
Accept dear *Lord* in Goodneſs what's here *Thine*,
And in Thy *MERCY* Pardon what is *Mine*.
Yea, Let this *Humble Work*, a future *BASIS* be,
For *SAINTS* to raiſe Colums of *Glory* unto *Thee*.

☞ Place this afore the Exhortatory Epiſtle to the *Occaſional Meditations*.

Place this afore *Occasional Meditations*, at Folio 347

AN EXHORTATORY EPISTLE TO THE Nobility, and Gentry of Great *Britain*.

Right Honorable,

NOble and generous Spirits of this famous Island: Whose Persons I truly love and honour, both as Christians, and of the same Nation with me; as also for your excellent wits, parts, and gifts; who equallize *Tully* and *Virgil* in Eloquence and Poetry; Witness your many Romances, Comedies, Tragedies, and amorous Works, now extant. O consider all you that are thus rarely accomplisht, both by Art and Nature, that you must shortly give an account of these depositted Talents; and of your mis-spent time, and stewardships, at the neer approaching Sessions, and Goal-delivery of your Souls, out of the Prison of your Bodies; and at the great Assize, the dreadful Day of Judgment, to our great God, and to the Lord Jesus the Judge of the quick, and the dead; Who hath made all things for his Glory, and the wicked for the Day of his Wrath. O will you not then blush for shame, and be confounded at what you now pride your selves in; when Sathan, your Mæcenas, shall then be your Accuser, and produce as evidence against you, *Item*, so many precious Hours lost, such high strains, and Veines of Witrun wast, such excellent Language defiled, and abused; and such, and such, a happy Muse ravisht, and debaucht: in the compiling, and publishing so many false, and unhallowed Legions, to stir up, and inflame your own Lusts, and the sleeping passions, and corruptions of the Youth of both Sexes, in these Nations; So many Stage-Playes; the Scoffers of goodness, and holiness of conversation; the Consumers of useful time, and of

the innate Virtue, Modesty, and Estates of all kindes of Persons; as also so many Frothy, and Airy amorous Verses, Ditties, and Songs, the Nurses and Panders of all manner of loosnes, and uncleannes, in all sorts of People.

Had these precious Stones, and Gems, these sparkling Diadems (I mean your choice Indowments) been set in *Aaron's* Brest-plate, or been offered up as a gift to God, who gave you them; to be for the Ornament and praise of his Church, his Temple: How brightly would they have shin'd, as in their proper Sphear, for which he created them; Whereas they are now by their fall, from their Heavenly Orbe, to this vile Earth, of sin and vanity; become like so many sliding Stars, which whilst they pass through the darkned Aire of corrupted, and deceived Observers, give forth a false Light, and suddenly are extinct, leaving behind them nothing but a corrupting Belly, and a Hellish, and sulphurious stink, to the view, and in the Nostrils of all Divine Astronomers.

Is it your highest honour to be stiled Christians? have you at your Installment in Baptisme, vowed, and promis'd, to resist the Devil, the World, and the Flesh? And will you by your wanton Poems, and vain Sonnets, offer Sacrifices to Sathan, the God of this World, and to his Idol, the World, and blot, and blur your sacred and glorious Title, and dishonour, and prophane that holy Name by which you are called? Hath the Lord *Jehovah*, your gracious God, and Almighty Saviour, who was the first great Orator, and Poet that wrote upon Earth; given you an unparallel'd Example, by the Pen of *Moses*, in the whole Book of *Deuteronomy*, the very Marrow of Divine Eloquence, *Deut.* chap. 1. vers. 3. and in that Elixar of Poesie, that Song of the Lord's own composing; *Deut.* 32. to the end of the 43. vers? Hath his choicest Saints, left you sublime patterns of Heavenly Poesie, Witness the Songs of *Moses*, and *Meriam*, *Exod.* 15. unto the 22. vers. and *Psal.* 90. Of *Deborah*, and *Barak*. *Jud.* 5. to the end; Of King *David*, 2 *Sam.* 22. from Vers. 2. to the end: Besides his Book of *Psalms*, upon divers subjects, witness also the 14. *Psalmes* of *Asaph*, beginning with the 73. *Psal.* and ending with the 82. *Psal.* The *Psalmes* of *Heman*, and *Ethan*, the *Ezrahites*, *Psal.* 88. and 89. The *Canticles*, or *Song of Songs*, written by King *Solomon*, besides One Thousand and Five other Songs; 1 *Kings* 4. 32. The Songs written by the Prophet *Isaiah*, Chap. 5. 1. and Chap. 26. 1. the Song of *Habakkuk*, Chap. 3. to the end; And in the New Testament, the Song of the blessed Virgin; and of *Simeon*, and the many Angelical, and Heavenly Hymnes, wherewith the mysterious Book of the *Revelations*, is gloriously imbroidered?

Besides

Besides these excellent Presidents, and Examples, the sacred Scriptures are full of Precepts, enjoyning and commanding this thankfull, chearfull, and singing temper, to be in all his Saints, in these words, and the like; Whosoever offereth praise, glorifieth me; *Psal.* 50. 23. O come let us sing unto the Lord, let us make a joyful noise to the Rock of our Salvation, *Psal.* 95. 1. The like, *Psal.* 96. 1. & 98. 1. Praise the Lord, for it is good to sing praises unto our God, for it is pleasant, and praise is comely, *Psal.* 147. 1. In the New Testament we are commanded to rejoice ever-more, 1 *Thes.* 5. 16. and to sing with Grace in our hearts, Psalmes, and Hymnes, and Spiritual Songs, *Col.* 3. 16. In which holy exercise, our blessed Saviour hath given us his Example after his last Supper, *Matth.* 26. 30. And that blessed Poet, and singer of *Israel*, that Man after God's own heart, King *David*; Who upon divers gracious providences, deliverances and mercies, as well private, as publick, penned many Psalmes; As, upon the occasion of his flight from his Son *Absolon*, the slanderous words, and treacherous actings of *Cush* the *Benjamite*, the Psalm of thanksgiving before mentioned for his many deliverances from *Saul*, and all his Enemies; And at the Dedication of his House. To these I shall add the *Psalm* penned by him, when he changed his behaviour before *Abimelech*, alias, *Achish*, King of *Gath*; His Song of loves, or commendation of *Solomon*'s Queen, the *Egyptian*; The Tipe of the Gentile Church; his penitential Psalm, when *Nathan* had been with him, after he had gone into *Bathsheba*, his Poem concerning *Doeg*'s false accusation of *Ahimelech* the High Priest, his Psalm upon the *Ziphims*, discovery of him to *Saul*; another when the *Philistims* took him in *Gath*; Also his two thankful Memorials of his deliverance from *Saul* in the Cave; and another for his preservation, when *Saul* sent, and they watched his House to kill him; A third upon his Victory over *Aram*, *Naharaim*, *Aram*, *Zobath*, and against the *Edomites*; A fourth concerning his abode in the Wilderness of *Judah*; to these may yet further be observed, the Song written for his Son *Solomon*, and his Psalm for the Sabbath Day.

Psal. 3.
Psal. 7.
Psal. 18.
Psal. 30.
Psal. 34.
Psal. 45.
Psal. 51.
Psal. 52.
Psal. 54.
Psal. 56.
Psal. 57.
Psal. 142.
Psal. 59.
Psal. 60.
Psal. 63.
Psal. 72.
Psal. 92.

To these Scripture examples, which are indeed the very sacred Rhetorick and Poesie of the Eternal God the Holy Ghost; lest you should think it too high presumption to write after so rare a Copy; Let me remember you of, and set before you also, as so many laudable, and excellent Patterns, a few of the many famous Works of our own Country-men; such as the divine, and eloquent Contemplations, and occasional Meditations of Doctor *Hall*, *Spencer*'s Fairy Queen; Devout *Herbert*'s sweet guards,

and honest *Father's* Poems; which are as so many eminent Pyramids of white and black Marble, whose tops point towards Heaven, in glorifying God, as their chief aime, and end; and whose substance and basis, shall as their living Monuments, stand fixt, and pedemolishe upon Earth, to their perpetual honour; and as teaching Pillars to Posterity for ever. Here possibly some of you may object, that you are to seek of subjects to imploy your parts, and gifts upon, to the glory of God, and the good and Instruction of your Brethren.

To whom I answer; View, and contemplate the wonderful Works of our Almighty and most wise Creator, in the vast Canopy of the Heavens, and the large Globe of the Earth, and Seas; and you shall finde matter enough, for all the Tongues, Pens, and gifts of Men, and Angels; Be not like the bruit Beasts that remain sensual, and dumb in the midst of wonders. Are you professedly Christians, and shall that great and glorious subject, the admirable and stupendious work of your Redemption, by the Lord Jesus Christ, God-Man, the Saviour anointed, the Mysterious work of the Incomprehensible Trinity, Father, Son, and Holy Ghost; the Eternal God blessed for ever, a work above all expressions and conceptions; yea, above the praises of holy Saints, made perfect, and glorious Angels; wherein is held forth, (if ever you hope to be saved from Hell, and endless torments) your free, and eternal Election, by God the Father, to everlasting Life, and Glory; your effectual calling, and sanctification by the holy Spirit, your free Justification by the alone righteousness of Christ, and ravishing lively hope of a never ending happy, and blessed state, in the highest Heavens: The blessed fruit, and effect of the infinite, and free love of God, of the unvaluable Righteousness, Merit, Death, Passion, Satisfaction, and continued Mediation of Christ our Lord; that Person who is God, in our Nature, the eternal begotten and beloved Son of the Father, the brightness of his glory, and the express Image of his Person; I say, shall this Miracle of divine love, this wonder of wonders, these your chief, and greatest concerns, together with its most beautiful attendants, Faith, Hope, Love, and the rest of the holy Image of God in you be slighted, forgotten, and not thought worthy to be the subject of your choicest Oratory and Poetry, and of the best of your gifts, wit, and parts; (O *Jewish* Ingratitude) shall a Heavenly Host of Angels, (much less concern'd than you) begin, give, and leave you a pattern, in that short, but full Anthem, at our Saviour's Birth; *Glory be to God on High; on Earth, peace; good will towards Men?* And will you be (still wickedly, yea brutishly unthankful, and not

1 Pet. 1. 2.
Rom. 15. 16.
Rom. 8. 29.
1 Pet. 1. 3.
Col. 1. 5, 8.
Rom. 3. 24.
Rom. 8. 32.
Rom. 5. 18.
Rom. 8. 4.
1 Cor. 1. 30.
Rom. 5. 10.
Joh. 1. 1, 2.
Heb. 1. 23.

Luk. 2. 14.

ſollow their holy example; ſhall not the *French* Druids, and our own *Britiſh Bards*, ſtand up in Judgment againſt you, at the laſt Day?

But poſſible ſome of you will ſay, you are as yet but *Babes* in Chriſt, and your Muſe cannot as yet mount ſo high, as theſe ſublime Miſteries: to whom I anſwer; Is not the large Mapp of God's great, conſtant, and marvellous providences, actings, and deliverances, towards his Church in all Ages, even from the beginning of the World, until this Day, ſpread before your Eyes in the ſacred Scriptures of truth, and in Eccleſiaſtical, and other Hiſtories? Yea, in your own Nation, in this our Age of wonders? All which, in honour, and gratitude to God, and the edification, and encouragement of his Church, calls for from you, in Imitation of God's Saints in former times, (as hath been afore declared) many Triumphant Arches, Pillars, and Monuments of praiſe; both in Proſe, and Verſe; never to be worn out by time, or thrown down by the Malice, and ſlanders of traducing Perſons.

But probably, ſome of you, may be Politicians, and time-ſervers, and therefore (although convins't of your duty) think it neither prudent, nor ſafe to diſcover either your Religion, Judgment, or affection. To ſuch, that like *Naman*, to the Prophet *Eliſha*, ſay, God be merciful to me in this; I cannot ſay, go in peace; but this I will ſay, that Ingratitude includes all other ſins againſt God, and Man; (*Si ingratum, dixeris Omnia dixeris*;) Wherefore that all ſuch may convince, and Judge themſelves, notwithſtanding all theſe Excuſes, and *ſubter fuges*; Let me ask them this queſtion; Have you from your birth, until now, received no mercies, nor bleſſings from God to your Souls, to your Bodies, or to your Relations? No recovery from ſpiritual or bodily Diſeaſes, nor deliverances from ſpiritual and corporal enemies, and dangers? no bleſſings, temporal, ſpiritual, and eternal; no gracious, and extraordinary providences to you, or yours? If then you cannot deny, but muſt acknowledge to have received from the Lord, many favours of this Nature, O may I not ſay of the moſt of the *Engliſh* Nobility and Gentry, as once our Saviour of the Ten Leapers, Were there not Ten cleanſed, where are the Nine? Only One returning to give thanks. Wherefore leſt your unthankfulneſs, mud and ſtop up the ſtream of God's mercy to you, and the Nation for the future; and ſince it is God's commands, the practiſe of God's Saints, and your duty, as Creatures, and Chriſtians, to be Praiſefull; Yea, leſt your Talents be taken from you, and given to others, and you receive that moſt terrible Sentence, declared by our Lord at his return, to the unprofitable Servant, that hid his Talent in a Napkin; Bind him

Mat. 22. 13. Hand and Foot, and cast him into everlasting Fire. O let that fearful Declaration, like a Thunder-clap, rouse, and awaken you
Rom. 13. 12. out of your sleepy sloathfulness; the Night is far spent, the Day is at hand, even of your Judgment, and mine; Wherefore walk
Eph. 5. 8. 16. as Children of the Light, and Husband that Inch of your Life, which is behind, redeeming the time, because the Days you live in, are evil. Stir up the Grace that is in you, meditate of, and contemplate the ineffable excellencies, and attributes of our Incomprehensible God, as they are manifested in his glorious actings, and the fore-mentioned particulars; Pen, Publish, Print, to this, and future Generations, his wonderful works and praises: So shall you be Angelical Heralds of his Glory; Grandize, and Ennobilize your Nobility, dignifie, and hononourably perpetuate your Gentility: And not like most of the preceding Peers, and Gentry of this Nation, (which is worth your observation) have like them your Names written in the Dust, and buried in oblivion: O joyn then with Angels, and Ark-Angels, and all the Triumphant, and glorified Saints in Heaven; in spiritual, and divine Hallelujahs here, and you shall certainly sing your part with them, in the blessed Chore of Glory, to Eternity.

Right honourable, and renowned Gentlemen; as I have presum'd to present and direct this weak Piece to your view, so what I have above written in Zeal to God's glory, and unfeigned love to your Souls, shall be my Apology to the following subject: As that my end therein is primarily the glory of God, whose praises is my duty, as well as his command, to exalt in my own Soul, and others, as hath been declared, and to perpetuate, as much as in me lies, to my Posterity, and to all future Generations, what great, and free love, mercy, and goodness, he hath shewed to me, and mine; herein endeavouring to imitate the Holy example of that Royal Psalmist King *David*, who hath thus in Verse expresst both his resolution and practise; Come un-
Psal. 66. 17. to me all ye that fear God, and I will tell you, what he hath done for my Soul: (I say for my Soul) as may appear in some degree, in the alluzions, and applications in several temporal mercies, and personal deliverances, commemorated in this Book; Acknowledging to Angels, and Men, that God's Fatherly love in Christ, and care of my poor Soul, in supporting, preserving, and delivering it from Sin, Sathan, and the World; my mighty Adversaries, and from innumerable spiritual evils, and temptations; Do as far transcend (to the glory of his free grace be it spoken) my temporal and corporal deliverances, and mercies, as the Heaven is above the Earth, and my unvaluable Soul, is more precious, than this poor Hut of Earth, I sojourn in.

Here

Here possibly, some great Men, or rare Wits, who (Eagle-like) soar far above my mean parts and gifts, may uncharitably censure, and object, (to say no more) What doth this poor Man's Personal, or spiritual mercies, and deliverances, concern us? To such, I answer; Are you Christians, and fellow-members of Christ's Body, and will you not weep with those that weep, and rejoice with those that rejoice? As God commands you? Can you be living Members, although in the highest rank in this spiritual Body, and not sympathize, and be affected with the grief, or weal, of the lowest Christians, its Feet? O take heed, lest such pride, and insensibleness, declare you to be no living Member of one Church; However, I am assured, all those that fear God, now, and in Ages to come, shall read with delight, rejoice, and praise God with me, for his gracious providences and merciful deliverances, recorded in this following Treatise; Which I although cloathed in a plain and low stile, in the Opinion, it may be of some carping Momusses, and over-curious Criticks, whom nothing will please, but what's their own, or what is like (*Sphynkes* Ridles) to be understood by a few; Or that is not imbroidered with humane strains of Wit, and Eloquence, or bumbasted, and imbossed with affected praises, and needless Epithites. For my part, I have not endeavoured to humour such; nor to drown matter in words, but without affectation, vaunting, or racking in Prose, or in Verse, I have desired to keep to my own Genuine, and natural Dialect; And to be understood, rather than to be so obscure, as to need a Comment; What you finde is good herein, it flowes (although through my Leaden Pipe) from the Spirit of the Lord, the unexhaustible Fountain of Grace, and goodness; what is incongruous or evil, it is the sinful slime, and filth, which naturally cleaves to every humane Aquæduct, (except the Holy Scripture) (*Nam Humanum est Errare*) which being involuntary is pardoned by the Lord, I doubt not of yours; unless, I should be so uncharitable, as to think you disdain to imitate so Divine a Pattern.

Rom. 12. 15.

1 Cor. 12. Vers. 18. until 28.

To conclude, my Lords, and Gentlemen, I confess I was heartily grieved for my own, and your great ingratitude, (when upon a diligent inquiry, I could finde few, or none, (Monuments, or Returns) of this Nature; although I am assured, all of you are vastly indebted to our great and gracious God, for numberless, spiritual, and temporal blessings, mercies, and deliverances; and which is worse, many of you have great Incomes given you by him, and to this end, of wit, parts, and gifts, with which you might, and ought, to make to him a just, and thankful repayment; especially, since our liberal Heavenly Father, expects from

you, but his own Coin, lent you to improve, to his glory, and but a ſincere, praiſeful and declared acknowledgments for real, and unvaluable benefits.

This ſerious and ſad conſideration of my own, and your ſinfull Omiſſions, ſtirred me up ſpeedily (leſt I ſhould dye ungrateſull) to Pen, and publiſh this Work, not only in diſcharge of my duty to the only great and glorious God, my loving, and merciful Father; But as an humble Eſſay, and Copy, for you to write by; which, if but any one of you follow, I ſhall rejoyce much, becauſe ſuch an one, hath received great good thereby, and the Lord by him, much glory; But if none, I ſhall weep in ſecret, for your Ingratitude: And have much joy, and peace, in that herein, I have done my duty to God, and to you; But I hope better things of you: In which charitable expectation, I ſubſcribe my ſelf, my Lords and Gentlemen,

Your moſt humble Servant
In the Lord,

J. H.

OCCASIONAL MEDITATIONS.

ARGUMENT.

Upon the Lord's most gracious Sustentation of Me, when I was Born a Moneth before my full time.

Soliloquium, or Discourse.

EVery extraordinary acting of Nature, is not only to be admired, but to be observed by us; wherefore, was I so over-hasty to be Born, which the wisest of the Heathen, accounted the bginning of their misery? Was I weary of my Eight Moneths Prison, and ambitious of a freer Place, and Air? Or was my heart more hot than others, and therefore sooner needed the refreshing fanning of my Lungs? Or was the Womb weary of such a sinful burden? or rather, did my loving Mother's affectionate longing to see, and enjoy me, occasion this Abortion? was it weakness in her, or too early strength in me, that relaxt or brake in Pieces the silver Bonds of the Womb? was I by the care of the Nurse wrapt in the Skin of a Lamb, (as in a second Womb) to preserve, and renue my heat, and life: were some, or all these the natural causes of my unexpected Birth, and preservation; yet it becomes me, as a Christian, to look far higher,

even to him, who is the cauſe of cauſes, the beeing of Beeings, *Natura Naturans*; God bleſſed for ever; whoſe Eternal Will and Decree was the firſt cauſe, the others, but ſecondary; Yea, he was the Midwife that brought me forth, thus ſooner, into this World of ſin, and miſery; In ſenſe of which my ſad condition (as by a natural inſtinct (with all other Infants) the firſt thing I did, then, was to weep, and cry; How much more cauſe have I now, and that experimentally, with humble *Paul*, to cry out, O wretched Man that I am, who ſhall deliver me from this body of Death; and to ſigh out this my Prayer, and ſpiritual Hymn unto the Lord?

The NEW BIRTH.

Ejaculation or Hymn upon the foregoing Subject.

O Bleſt Creator, let my firſt Birth (be,
A Figure of my ſecond Birth to thee;)
Sooner than many others: 'Twas thy grace,
That fir'd my heart, during my youthful race,
And caus'd me, ſeek, the free refreſhing Gales
Of thy bleſt Spirit, to cool, and fill the Sailes,
Of its deſires; That from the noiſome Wombe,
And darkſome Jaile of Sin, I might become,
A free-born Son to thee, and change my place,
This Earth, for Heaven; the Birth of Sin, for Grace.
'Twas thy free-love, which did deſire to ſee,
(Bleſt Parent!) thy own Image, born in Me.
That pour'd clean Water on me, waſht away
My Natures Blood, and ſtench, and didſt allay,
My ſhivering doubts, and feares by putting on,
Thy Lambs warm Skin, the Imputation
Of thy Sons righteouſneſs, that from that heat,
A life of grace might ſpring, and be compleat.
Lord, ſince thou mightſt have made my Grave in Wombe,
Or by miſcarrying, clos'd me in my Tombe;
Or made my life, through ſin, a living Death,
A treaſury of wrath. Let my new Birth,
And life, bring forth to thee, the thankful fruit
Of holineſs; So ſhall I Retribute,
Thy own in my poor Mite; and to thy praiſe,
Live thankfulneſs, ſincerely all my Days.

Amen.

Ezek. 16. 6.

1 Cor. 1, 30.

ARGUMENT.

The REMEMBRANCER.

A Psalm for the Lord's Day: Being my thankful acknowledgment of the Lord's many Mercies to me, in my Formation, and Beeing.

Lord, who giv'st in mercy great,
A seventh Day to meditate
On thy works of Creation,
Give me grace to think upon,
Thy great goodness unto me,
Who didst bring,
From a nothing,
Me, a something for to be.

Next, that me thou hast not made,
As frail Flowers, which quickly fade;
Nor a Toad, a Dog, a Swine,
Or a Creature Serpentine;
But a Beeing rational,
Fit to see,
And to know thee,
Great Creator of us all.

That I was no Innocent,
Organ-less Deficient;
Nor a Monster from my Birth,
Void of shape, a shame to Earth:
Thus, and worser, had I been,
But thy love,
Was far above
Such, thy just reward of sin.
Thou art he, that gav'st me light,
In a Land made free from night,
Of dark Antichristian Mists,
Pagans, and Mahometists;
Where poor Infants with their breath,
Sucking are,
Infectious Air,
Live a Life far worse than Death.

Here thou didst unto me give,
In thy life, new life to live;
Where so many love the Night,
And with owles, do hate the Light;
Yea, like Fish in Jordan's *streams,*
Swim with ease,
Into dead Seas,
Sleep, and perish, in false Dreams;

Wherefore, Lord, upon thy Day,
I will praise thy Name for aye;
Till thy second Sabbath (blest)
Gives to me Eternal Rest,
Where from World, Sin, Sathan, free;
I shall ring,
And sweetly sing,
Hallelujah's, out to thee.

ARGUMENT.

Upon God's gracious deliverance of me, from the Infection of the Plague, when being a Childe, I was present in my Nurses Hand, at the Bed-side of one that was sick, and dyed thereof; whereby many of that Town were infected, and dyed.

Soliloquium, or Discourse.

CHaritable Visits to our Neighbours, many times prove uncharitable to our selves; such proved this, of my self, Nurse, and others, to the sick Bed of the *Vicar* of the Town; by which the Inhabitans were infected, and many of his Parishioners followed him, not only to, but into the Grave; whereof many were Children, Plants of my Age, and standing: Cruel Death, as an Enemy to time, and Man-kinde (*Saturn*-like) delighting to devour tender Babes, as well as aged Men, which his enmity, our good God converts to our good; that so being sore wounded, we might be fore-arm'd, and alwayes prepared to encounter him; as being both the most certain, and the uncertain Adversary.

O my Soul, hath Death often by sickness, and danger, shaken thy

thy Glass, and lest Summons and Suppenaes at thy Door; and hath the great Numberer of thy Sands, and Days, from time to time, sent thee Repreeves, with King *Phillip*'s Motto, written on the back-side of them; *Mortalis es*: Is more than three Quarters of thy Years of Life, posted away, in Childhood, Youth, Man-hood, sin, and vanity; O let the small remainder with *Solomon* be thy *Ecclesiastes*, to preach this his experimental truth, to thy Children, and all following Generations.

Vanity of Vanities, all is Vanity and vexation of Spirit; that so thou despising all things under the Sun, mayst soar aloft, and enjoy that only chief good, that is above the Sun; thy God, in Christ, blessed for ever: to whom in a thankful remembrance of this great signal, and primitive mercy and deliverance, I humbly present this following Ejaculation, and thanks-giving.

The ANTIDOTE.

Ejaculation or Hymn upon the former Subject.

O Fie lazie Soul! shall the Idolaters give,
Unto dead Marbles, praises and wilt thou live
Unthankful? Shall God's Instrument, thy Tongue,
Be turn'd to folly, not unto his Song?
When in thy Youth, an ignorant charity,
Led thee into Death's ambush; He stood bie,
Could else, one, and the same, infectious breath,
Preserve thy Life, which brought to others Death?
O in this mercy, greater mercies see,
Death swallowing others, swallow'd up of thee!
Lord, since in dangers, thou new life didst give,
Let Souls anew, as well as Bodies live;
That fill'd with praise, faith, hope, and fervent love;
Heart, Tongue, may bless thee here, my Souls above.
Amen.

ARGUMENT.

Upon a dangerous fall from a Horse, when I was a Childe, whereby I received three hurts, one in the Head, another in the Arme, and a third in the Leg, and upon God's mercy in my recovery thereof.

Soliloquium, or Discourse.

SInful falls are a just cause of falls under Judgments, my first fall in *Adam* (could my Childhood have pleaded innocency as to all other) deserved not only this, but that which is infinitely worse; a remedilesse fall into Hell. The indulgency of my Parents in satisfying my childish desires, and my too early venturousness, together with the much mettle and ill qualities of my Horse, were the external occasion of this my sad disaster; which left me not only on the ground, and cruelly hurt, but for a time senseless; and only fit to be carried in a Coach unto my Fathers House, whose loving care prepared not only one, to set my dislocated Bones; but applyed Balsomes unto my wounds, by which means, through God's mercy, I obtained health, strength, and a perfect recovery.

YOUTHS EMBLEME.

Ejaculation or Hymn upon the former Subject.

O Gracious God, and Father; let my sense,
Be spiritualiz'd, and from each Providence,
As Bees from Flowers, suck sweetness; then I shall
Praise thee for greater mercies, by this Fall;
Which was from thee, a milde Correction,
For Adams, *and my own Transgression:*
For hadst thou judg'd severely, I had fell,
Not only from my Horse, but into Hell.
O Lord, me thinks, by this sad fall, and fate,
Thou mind'st me of my Unregenerate State,
When I indulg'd my will, and rid upon
A wanton Steed, my loose affection,
Which gave me many falls, wounded my Head,
My Reason-Faculties; yea, left me Dead,
And hurt in Arm, and Leg, senceless, and mad,
Unfit to act, or walk upright. Thus sad
Was that my Youthful State, when from above,
Thou didst in thy Caroche, of Faith, and Love,
(Dear Father) draw me home, and for my good,
Balsom'd, and heal'd my wounds, with thy Sons Blood.
O let those parts, which thou hast doubly cur'd,
Be doubly thankful, and hence-forth impow'rd,

To contemplate, walk in, and act thy will,
Since real praise is, thy Word, to fulfill.
Amen.

ARGUMENT.

Upon God's gracious preserving of me from any harm, by Eight several Falls, from my Horse.

Soliloquium, or Discourse.

MY whole Life, O Lord, hath been a Circle, a Map, fill'd full with thy loving and extraordinary Providences; which should I at any time forget, I might justly deserve to be forgotten of thee. In these eight merciful deliverances, I bear witness, and seal to that great, and comfortable truth, the constant, and powerful Ministration of thy glorious Angels, for the preservation of thy Children; according to those comfortable promises, That thy Angels are ministring Spirits, for the good of thy Elect; And that they shall hold them up in their hands, lest they should dash their Feet against a stone. Who else but they, (as thy blessed Instruments) did put under their Hands, and aleviate such, and so many down-falls, that they broke not into many pieces (such a *Venice* Glass as my frail body) nor dislocated in the least, any of the many wheels of so curious a Watch? That is so soon, and easily put into disorder, as appears in the frequent, and sad disasters of others; that by such overthrows, have lost their lives, or the use of their Limbs. O Lord, great and special mercies, call for from me, great and singular praises; which after the example of the Man after thy own heart, I humbly offer to thee, in this Psalm, and thankful memorial of these thy many Preservations.

Heb. 1. 14.

Psal. 91. 11, 12.

The OCTONARY.

Ejaculation or Hymn upon the former Subject.

DEar Lord, our Sins, according to thy Curse,
Have burthened Earth, and Creatures; yea, far worse.
Our God, no wonder then, thy Subjects pay,
Vengeance on them, that do thee disobey;
And that the Horse, so oft, his Rider throwes,
For to regain his Freedome, from such Foes;

Trampling them under Feet, that he might see
That which is burthensome to him, Earth, thee.
Eight times (O Lord) have I thus humbled, lain
Prostrate; As oft, Thou hast me rais'd again,
(In goodness) safe, and sound; O let these falls,
Be, both from Sin, and Mercy, blessed calls,
Remembrancers; The one, these dangers brought,
And by the other, my Salvation's wrought;
Blest Love, and Wisdome, that thus throwes me down
To raise me up again, unto a Crown!
Lord, let this close be the Eccho of that sound;
Where Sin exceeds, thy Grace much more abounds.

Amen.

ARGUMENT.

Upon God's merciful Preservation of me from any Harm, when being a Childe, and alone in my Fathers Coach; the Horses running down a Steep Hill, the Boot flew open, by a jolt in the way, and I was cast out of the Coach upon the Ground, and taken up without any the least hurt, or maim.

Soliloquium, or Discourse.

O Lord God, who hast been a gracious Father to me in my Childhood, as well as now, in my elder Years; How great cause have I to trust in thee continually; and to celebrate thy praise to future Generations? O that Men would praise the Lord for his goodness, and for his wonderful works to the Children of Men. Psal. 107. 8.

Although violent motions are not perpetual, yet are they very often hurtful, and destructive, as is evidenst, by the sad effects of Earthquakes, Whirlwinds, and Hurricanes, Thunders, and Lightning; yet all these, yea, Fire, and Hail, Snow, and Vapour, stormy Wind fulfilling (O Lord) thy Word, shall praise thee, and declare thy gracious Presence with thy Children, as once in the Red Sea, the Fiery Furnace, and now with me the greatest of Sinners, the least of Saints; yea, unworthy to be called thy Son; else, when I was cast violently out of a Coach, by a Jolt that forc'd open the Boot, the swifter and violent motions of Psal. 148. 8. Exod. 14. 21. Dan. 3. 25. 27. Luk 15. 21.

the hinder Wheels, had taken advantage of the much ſlower, and heavy motion of my falling Body, and run over, and broken my Bones, or pitcht me upon my Head, to the deſtruction of my ſenſe, or life, as hath often happened by ſuch accidents: But if an evil ſpirit was in the Horſes, as once in the *Gadarine* Swine, which is frequently the occult cauſe, of ſuch ſudden and uſual frenzies of Beaſts: (although taken notice of, or obſerved, by few Perſons) yet I am aſſured, O Lord, thy good Angels and providence was preſent to preſerve me, from any hurt in ſo eminent a danger: Wherefore with thankful *David*, all my Bones ſhall praiſe thee; yea, thoſe Bones which thou haſt kept from breaking, ſhall rejoyce; yea, I will further record this thy great goodneſs, in this following Hymn, to all future Ages. *Pſal. 35. 10.*

The HURRICANE.

Ejaculation or Hymn on the former Subject.

THy Mercy Lord, is a continued Act,
As well as is thy ſelf; witneſs this Fact,
Of Love, which doth ſucceed the four
Laſt mention'd Bleſſings, uſh'ring many more.
O let my conſtant Praiſes, imitate
Thee, in thy Daily goodneſs, that Ingrate,
I may not prove; yea, let this Providence,
Make me more thankful, as reminding hence,
Thy higher favours; for my Soul hath bin,
Shut up, and hurred in a Coach of Sin;
My Fleſh full-oft, in which my ſinful Will,
As Charrioteer, hath drove me down the Hill,
Of Worldly Pleaſures; on ſwift moving Wheels,
Of raging Paſſions; (Steeds, whoſe Mouth neer feeles,
Religious Bit;) Pride, Luſt; This Chariot mov'd,
With feerleſs ſpeed; Till Grace, in thy Belov'd,
Caus'd thee, as oft, to ſcotch it, on
Some Stone; ſome bleſt affliction:
By which, thrown out, caſt down, upon the Ground;
Thy Childe hath lain, as in a ſpiritual ſwound:
From which thou ſtill haſt raiſed me, by the Arme,
Of Mercy, and Me ſav'd from luſtful harme.
O, let me run no more, in Sins career,
But draw me to Thee, by thy Love, and Feur;

Nor ſuffer me, for to run down the Hill
Again, of Earths delights; but let thy will
Be mine; ſo ſhall my changed Soul aſpire
Heaven (like Elijah*) in a Coach of Fire,*
True holy Zeal; letting my Garment fall,
Of Sin, that thou mayeſt be my All in All.

Amen.

ARGUMENT.

Upon God's gracious preſerving, and preventing me from falling, Horſe and Man into a deep Pit, when I was riding in the Night (the Moon only ſhining) to a Horſe-Race: when being upon the brink of it, I was ſtopt ſuddenly, by the Call of my Friend, that accompanied Me.

Soliloquium, or Diſcourſe.

Pſal. 19. 2. DAy unto Day, and Night unto Night, teacheth knowledge; Thy Mercies, O Lord, are renewed to me every Morning, and thy Providences are circular, and without an end; therefore let *nulla Dies* be *ſine linea*; no Day paſs without my thankful remembrance, and recording of thy many great, and undeſerved mercies.

Worldly, yea, too often ſinful Pleaſure, is the *Dallilah*, and flattering Miſtriſs of our Youth, ſo that ſlaviſhly, and unweariedly we court it Day and Night; elſe I would not have loſt my ſleep, nor travelled all Night, only to ſee ſuch a tranſitory delight, as a Horſe-Race; where uſually our precious time, our wiſdom, and our Moneys, run faſter away from us, than our Horſes.

The Night of Ignorance, and the Moon-ſhine of Unſanctified Reaſon, is of all times moſt dangerous, to Youthful Travellers; who when they dream that they are galloping on the palfrey of Pleaſure, towards Paradice, are, before they ſo much as think of it, upon the edge, yea, often fall head-long, into that bottomleſs Pit of Hell.

Gen. 2. 18. Lord, thy Word ſaith, It is not good for a Man to be alone, yet Experience teaches me alſo, that Companions in ſinful Vanities are great Incendiaries; Thy merciful Providence, Lord, at this time mad'ſt my Companion in Vanity, the Inſtrument of this

this great Deliverance; and also made thy Word good; for had not my friend, whose Elder Years and Experience gave him knowledge of the way, and danger, even in that instant of time, cried out, and stopt my career, I had unrecoverably fallen, both Horse and Man, into a deep and horrible Pit, even into Death.

Wherefore, dear Lord, let me hence-forth never be alone, but let a truly enlightned Conscience, which is my best and intimate Friend, be alwayes present with me, especially in the Night of Temptation, to fore-warn me from falling into the dangerous Pit of Sin; which to all thine, is the Figure, as well as the deserver, of the bottomless Gulph of Hell.

Amen.

The PIT.

Ejaculation or Hymn on the former Subject.

Lord, in this Night-peece, there is drawn to Life,
The Day-peece of our Youth, wherein most rife,
It is for Us, to travel in the Night
Of Ignorance; and by the Moon-shine light,
Of our unhallowed reason; After Sin,
And Pleasures, till we fall, are taken in Psal. 143. 7.
Their Gulph, and snares; how oft in Holy Writ Rev. 9. 1.
Is Death, Hell, and Affliction call'd a Pit? Psal. 40. 3.
Yea, every Sin; especially a Whore, Isa. 24. 17, 18.
Which Man, and Beast, Soul, Body, doth devour;
What cause have I, that in my Youthful Days, Pro. 23. 27.
Have scap't these dangers, for to render praise
To Thee, Preserver of Body, and Soul,
From Death, Hell, trouble, and from Sins controul? Isa. 30. 21.
Thou, went the Voice, behind me, that cryed stay,
Avoid each sinful Pit; This is the way,
Conscience thou also gav'st me, to fore-warn
Me (as a trusty Friend) of every harm;
Wherefore I offer Soul, and Body both,
A living Sacrifice to thee; by Oath,
Covenanting for to serve Thee, whil'st I live,
That doest new Life, from Sin, and danger give.

ARGUMENT.

Upon God's merciful deliverance of me in Three great dangers of Drowning, twice upon the River of Thames, *and a third time in* Rutland, *when being a fishing alone, I slipt from off a Tree into a River.*

Soliloquium, or Discourse.

O Incomprehensible Creator, and loving Father! how delightfully ravishing, and comfortably supporting, is the Meditation, and experimental knowledge of thy gracious Omnipresence to thy Children! whereas the thought and belief of it, to the wicked, thy Enemies, is most terrible; for to all such, our God is a consuming Fire.

Heb. 12. 29.

1 King. 20. 28.

2 Cor. 11. 26.

Psal. 124. 4.

O Lord, thou art not only the God of the Mountains, and of the Vallies of the Earth, but of the Rivers also; and hast been mercifully present to deliver, and preserve me, as thou didst thy Servant *David*, and *Paul*, in Perils of Land, and in Perils of Water, else had I sunk down into the deep Waters; Yea, the Floods had gone over my Head, and Soul, as well as in these three dangers, they fearfully washt my Body and Cloaths.

In the two distresses upon the *Thames*, when the Water-men were all at a *non-plus*, thy only powerful providence, preserv'd, steer'd, and rowed me into safety; In the third, when my own Feet slipt and betrayed me, and the Tree I held by, broke, and fail'd me, thy Hand alone saved, and drew me out of a watry, muddy, and perilsome Pit.

If every lesser mercy (O Lord) calls for a tribute of praise, how much more such as these, which are thy so suddain and opportune reprieves from Death; since it is a truth, although spoken by the Father of lies, Skin for skin, and all that a Man hath, will he give for his life. Wherefore since our lives preservation is the greatest corporal mercy, open thou my Lips O Lord, and my Mouth shall shew forth, in these Lines, yea sing forth, thy praise; for three so great deliverances, in this following Psalm of Thanksgiving.

Job 2. 4.

Psal. 51. 15.

The

The TEMPEST.

Ejaculation or Hymn on the former Subject.

NOt humane Courage, Wiſdome did direct,
To uſe, or build, Boats, Ships; The Architect,
Of theſe our floating Chariots, was the Lord,
Who fram'd the Earth & Heavens, he by his word,
To Noah *firſt i'th Ark, a Pattern drew,* Gen. 6. 14, 15, 16.
Unparallel'd; that we might it renew,
In little, which is now ſo often done,
That in one, firſt, bold Drake, *durſt (like the Sun)*
Incircle Earth, and Seas; live and lie,
Within an Inch of Death, and yet not die.
Upon a ſpawn of one of theſe, I plow'd
The back of Themaſies; when loe aloud,
The Wind beats up a charge, on Sins old Jar,
Betwixt theſe Elements; Renews the War:
I interpos'd by chance, theſe Combitants,
As ſtrangers often fall into made Rants;
By which raſh act, the force, and ſtrokes I bore,
Of both; Maugre two ſeconds, arm'd with Oares;
Who ſpent, and wearied, gave up to the Wind,
My wooden Fort; who entring us, to bind,
And drive along; Thames jealous grew,
Of ſuch bold Seaſures, claim'd us, as her dew;
And enters with a troop of Waves, our Hull;
Erects her watry Streamers, fills us full
With churliſh Billowes; ordering us to lie,
In her deep muddy Dungeon, till we die.

The Wind inrag'd with this affront, us tore
From out her Bands, and drove us to the ſhore;
Thereby declaring the third Elements right,
To us her Subjects, as it were in ſpight.
Thus far, I take a Poet's liberty,
To ſhaddow forth my danger. Now unty,
O Lord, my Sailes, the affections of my Soul,
That fill'd with thy free ſp'rit, without controle,
Of an unthankful calme, I may launch forth,
Into thy Sea of Mercy, praiſe thy worth;
O Lord, my Soul imbarkt in Fleſh, ſailes in
Continually a Sea of Luſt, and Sin;

On which the Prince of th' Aire, that evil Spright,
Blowes, raiseth fearful Stormes by Day, by Night;
Filling the Sailes of my Affections
With evil Aires, raising my Passions
Like swelling Billowes; sometimes watry Waves
Of Worldly sorrow, fills me; then the braves
Of Earthly joyes, o're-lades me, till a Train
Led by mad Anger, casts them out again.
Next in the Whirl-pool of sad doubts and fears,
My Bark is whirl'd about, neer drown'd with tears;
But if a calme succeeds these stormes, then he
Sends forth his Syrens (Women-like) to me,
His Tritons Lerrene Pleasures, and Delights;
That harkning to their Songs and Charms, I might
In such security, run foule upon
The shelves of lust, call'd Love; Presumption,
And Pride's high Rocks; or if I take not care,
Be swallowed up in the Gulph of Despair.
Lord, is it thus experimentally,
With my poor Soule? are all these dangers nie,
Incumbent on me? during such sad stormes,
Sleep not, dear Saviour; in me, command Calmes:
Be thou my Pilot, let thy Spirits Gales
Fill constantly all my affections Sailes;
Let Faith, my main-mast hope, my Anchor be,
And all my Passions quieted by thee:
So shall I scape all shelves, all Syrens charmes,
All Rocks and Gulphs, imbrac'd in thy Armes,
Till that my Bark brought in my Soul on shore,
May praise thee both, for mercies evermore.
Amen.

Gen. 6. 14, 15, 16.

Mat. 8. 24, 25, 26, 27.

Joh. 3. 8.

1 Pet. 5. 9.

Heb. 6. 19.

The ANGLER.

O Lord, thy third and great deliverance
Of me from Drowning, (not the Lady chance,
The wished Gaddess) for my Tribute calls,
Of Praise, deservedly, since such sad falls
Have Gossip'd me in Water, mud, and Death;
Whereas, from mud, thou gavest me a new breath;
Even then, when Angling Tree, Hands, Feet betraid,
And cast me in a watry Pit, no Aid
Being neer, and I alone, then did thy Hand
Double my strength, and draw me out to Land.

Bleſt be thy Name for this, and what thou didſt
So often for my Soul; when that amiſs
Han Angling after Worldly pleaſures, ſhe
Did fall from her falſe Confidences Tree,
Into the deep and filthy Pits of ſin,
And Vanity; a ſtate near periſhing!
Yea, when into this dangerous fall;
My Hands, Feet, Members, did contribute all;
Then didſt thou Lord appear to me, alone,
And helpleſs; Renew'd grace, and heard'ſt my moane;
Gave to my hand of Faith, thy hand of Love, Gal. 5. 6.
In Chriſt, to draw and lift me out above
Such dangers, that with the wiſe Merchant, I Mat. 13. 45, 46.
May fiſh for gems, and the beſt Pearl buy.
Lord, ſince in thee, both ſoul and body live,
Accept theſe double Praiſes, which they give.
Amen.

ARGUMENT.

Upon a great Snow, and God's gracious deliverance of Me, and my Servant from being ſmothered, and loſt, when many others periſhed therein; in our Travel, and return Home.

Soliloquium, or Diſcourſe.

PRaiſe the Lord; Fire and Hail, Snow and Vapour, ſtormy Wind, fulfilling his word: what means this ſecond deluge of Snow? burying our Iland (as it were) in an Alablaſter Sepulchre; Why are the ſhewers of mercy deſcending in Earths refreſhing Veins, through the cold of the middle Region of the Air? or rather, of our evil hearts, frozen and turned into Snow, into a Judgment; the Earth ſeeming to do Pennance for our ſins and uncleanneſs. Is our Land become a *Romaniſt*, and Prelatick, that ſhe Cloaths her ſelf with, and ſo much delights in Surplices, and white Veſtures? or hath the Sun (as in *Hezekiah's* time) reverted ten degrees, whereby our Northern temperate Zone, is become a frozen Polar clime? Hath any *Venetian* Artiſt, that can make Glaſs mallible, in a few Hours chriſtalliz'd the fluid Rivers, and hardned ſoft Snow, to bear without Pſal. 148. 7, 8. 2 King. 20. 10.

sinking, the pulsation and burthens of Horse and Man? or are the Clouds turn'd Levellers, as having covered ditches and hedges, the distinction of every Man's propriety; and turned the surface of our Lands, into a *Salisbury* Plain; a Berry, as well for Sheep, as Rabbets? Whence was that faith and courage that spirited me, upon the providential call of my necessary return home, (like as *Peter*'s walking upon the Water) to amble over; yea, gallop upon the hollow Snow, not fearing Pit, Ditch, or danger? whence all these Wonders, and above all, my Preservation; when so many perished, and were smothered, not in Beds of Feathers, (as by Tyrants some have been,) but in Beds of Snow? Are they not from thee, O Lord, the great Creator, and prime Agent in all the works, and admirable Prodigies of nature; the only Saviour and Preserver of Man, and Beast, and of me, thy most unworthy Servant? Who therefore desires Grace from thee, to exalt thee, and to perpetuate thy Praises in my own heart, and in the hearts of others, to all succeeding Generations, that shall read this Memorial, and sing this Song of Thanksgiving.

Mat. 14. 19.

Psal. 36. 6.

The SNOWIE LANDSKIP.

Ejaculation or Hymn upon the former Subject.

LOrd, let my Souls Eyes open be,
As well as Lips, to praise;
That in each mercy, I may see
Thy Presence all my Days.

Thou wast my Guide, o're snowie Plains,
Where was no track, nor way;
Thou mad'st the sugar'ed Rain,
As solid as the Clay;
On which I travell'd many Miles,
In safety, without fear;
O're Hedge, and Ditch, o're Gates, and Stiles,
For thou wast with me there.
Although I past o're many a Pit,
Fill'd and smooth'd o're with Snow,
Thou would'st not let me fall in it,
Though sin deserved woe.

Rom. 6 23.

Ted,

Tea, many perishing that Day,
Were buried above Ground,
Loosing their Lives, as well as way,
Being choaked, smother'd, drown'd.

Through all these dangers, thou me led,
Secure unto my place,
With goodness, as with Manna fed, Exod. 16. 35.
Thy Monument of Grace.

O Lord, this World's a Ball of Snow,
In Hand it melts away;
Full of deep Pits, which overthrow,
All those that go astray:

Cover'd they are, also from sight,
By Sathan, and Men's guile;
With Snow (that is, pretence of right)
White Devils most beguile.) 1 Cor. 11. 14.

Wherefore, O Lord, let not my Eye,
Be dazled with such light,
But be enabled to espie,
Their Pits, and works of Night.

Let not my Soul, now travelling home,
Venture without a Guide,
Thy spirit and Word; nor walk (where none,
Of thine have gone) aside.

Nor let me ride o're Hedge and Ditch;
I mean, the sacred Bound
Of righteous Laws; which Deviliſh Itch,
Whole Nations doth confound.

Lord, let these Prayers, and Praises be,
Accepted in thy Son;
So shall my Soul, and Body see
Thy great Salvation.

Amen.

ARGUMENT.

Upon the Lord's Deliverance of Me, from a Company of Robbers, when I and my Servant having a great Charge of Money, was Way-laid by them, at my return home in the Forrest of Rockingum, *about the Moneth of* May.

Soliloquium, or Discourse.

IN the space of time, in which the Sun had almost twice measured the vast Concave of Heaven, and taken an exact and curious surveigh of both the Hemispheres of Sea, and Land; I poor slow Worm and Pilgrim, had only paced about thirty Miles towards my home; Rackt with my Journey, roasted with heat, and flowr'd over with sweat and dust; when on the suddain, my way led me into a most pleasant plain, a second Temple or *Arcadia*, for delight and pleasure; to guard which, from the hot Invasion of the Sun, or the suddain irruption of Storms; stood round in Rank, and deep Filles, Armies of sturdy Oakes, over-lookt by their tall Chieftains, bauld-headed with Age; yea, some of them possibly free *Britains*, before the Conquest, and never since subdued, nor subjected; instead of the harsh and War-like sounds of Drums and Trumpets, there were elevated in their Armes (as being Dwarfs) several sets of Nature's Musitians, cloathed with coloured Liveries, of several sorts of Feathers, after the *America* fashion; whose diversity, and sweetness of Notes, and Songs, warbled forth through living Cornets, and intrals; as much excells that of dead Sheeps Guts, as the animate, the inanimate; and Nature doth Art, her Ape and imitatrix: As for the Plain it self, which I may well call Nature's great Oval Table, because there she Daily feasted her Guests, and off-spring; it was most beautifully spread, as it were with a green Carpet of unshorn Velvet, imbroidred with many coloured and Gold like Flowers; For it was now about the Moneth of *May*, the gladsome and concluding time of her anniversary Feast, in remembrance of her Creation; the Beasts we call wild, as though they had been metamorphized *Actæons*, and had still retained his reason, seem'd tame, and civiliz'd, feeding upon her Varieties, cookt and prepared for them there, without intemperance, or gluttony: But O, how short, and temporary are all Earthly delights, and refreshments! for no sooner was I cheared, contented,

contented, and revived, (after about ten Hours travel with this new Scene of things, pleaſant change, and ſweet proſpect) but the carreering of four Horſe-men, iſſuing out of ſeveral quarters of the Woods, alarm'd me to prepare for an on-ſet, and to alight, with my Servant; that drawing our Swords, and cocking our Piſtols, and backt by our Horſes, we might not be ſurpriz'd, but ſecure our ſelves, and a conſiderable ſum of Money: This our prepared vigilancy (as I conjecture) being at a neer diſtance, perceived by our adverſaries, they ſtopt; united, and wheeled about, retreating into the Woods again; thereby encouraging us to remount, and to return that Night with ſafety home.

But the true cauſe of this great deliverance, as being from thee, O Lord, is only known to thee; who ſtruck the *Sodomites* and *Syrians* with an intellectual, rather than with an organical blindneſs, that thou mighteſt preſerve ſafe, thy *Lot*, and *Eliſha*; and cauſed the numerous Army beſieging *Samaria*, for the ſake of a few there; and to make thy Word good, and thy Power known, to be abuſed, and deceived alſo, by their other Sence of Hearing, and to fly, when none purſued them.

Gen. 19. 11.
2 King. 6. 18.
2 King. 7. 6, 7.

How, and by what means, theſe Robbers were diverted, I know not: but this I know, that it is my duty, O Lord, greatly to praiſe thee, for this preſervation, and to commemorate it to Poſterity for ever; which, accept I beſeech thee in this my poor Sacrifice of Thankſ-giving, and never-dying Record, dedicated to thy Glory.

Amen.

The RESCUE.

Ejaculation or Hymn on the former Subject.

MY Life, from firſt to laſt, O Lord's,
A Pilgrimage, a Journing tow'rds
My home; few, evil, are my Dayes; Gen. 47. 9.
As wrackt with ſickneſs, ſcortcht with Raies,
Of Earthly and Cœleſtial Suns;
Wearied with care, duſted, undone
With ſlanders; ſweating all my race,
Under ſad troubles and diſgrace.
Amidſt theſe travels, thou didſt pleaſe,
Good God, to give to me ſome eaſe;

An interval, wherein I did
A sweet refreshing take, and rid,
As on a Plain, adorn'd with store
Of Flowry blessings, green all o're
With mercies; then I Brutes did see,
Grown tame and civiliz'd by Thee;
Yea there, encompast with thy Armes,
I was from Sun, and other harmes,
Secur'd; then did I often hear
Musick, beyond that of the Spheres,
Without, within me: But alas,
This lasted not; for soon I was
Assailed by a Troop of slie,
Eccles. 6. 12. *And Hellish Thieves, powers in high*
Places; Spiritual wickedness,
Skilfully arm'd, none weaponless;
One Fiend, as I remember well,
Had Darts of Lust, inflam'd from Hell;
Another, Bow and Arrowes on,
Feather'd with Pride, Ambition:
A third was arm'd Cappee, point Vue,
With a Coat-Male of Avarice;
The last, with Sword, and Lance; (excess
Of Pleasures;) and Voluptuousness.
O Lord, I bless thee, who didst them,
And since, counsel, even when,
I knew not how for to defend
My Soul, and Treasures; from these Fiends,
Thou didst advise me to dismount,
Jam. 4. 6. *From my own strength, and to account,*
Humility, the surest Ground,
On which to stand, and to confound
These Robbers; yea, thou did'st prepare,
And cockt my heart, full-charg'd with prayer;
Eph. 6. 17. *Thou help'st me to draw out thy Sword,*
The Devil-daunting written Word;
They thus repulst, fled, gave me space,
For to proceed on tow'rds my Place
Of rest, and peace; That Tower wherein,
No fear of Sathan, World or Sin;
The Soul and Body both, which thou,
Didst, and dost still preserve, shall bow,
Unto thy Praise Eternally,
Rom 8. 37. *And Triumph in thy Victory.*
Amen.

Upon

ARGUMENT.

Upon God's good Providence over me, and his Preservation of me, from the Vices of the times, when I was left by my Parents to my liberty, and alone in the Cities of Westminster *and* London, *young, and about Seventeen Years of Age.*

Soliloquium, or Discourse.

O How early, even in the Spring of my Youth, did sin and vanity bud, flower, and bring forth clusters of *Sodom*, and Apples of *Gomorah*! no sooner was I mounted for *London*, (about the year 1625.) but a Troop of Lusts were on Horse-back also, ready to attend me thither; *Viz.* Pride, in a disguise and Garment of neatness; Lust, in a light riding suit of love, and amorousness; Lying, in a divers coloured Coat of Complement and good language; and Idleness, in a wide-made Suit, slasht, and open-sleeved of recreation; upon which, was a travelling Cloak of friendly Visits: seventy miles as to my labour, seem'd but a short stage; but as to my longing desires, five hundred; until I got a sight of the Southern constellation of the *English* Geminy, *Peter* and *Paul's* Churches, and the united Cities of *London* and *Westminster*; where I was no sooner setled, but I found my self unsetled through the multitude of temptations, and incitations to sin and vanity. Being almost suffocated with ill scent of pride and vanity, I rode out for Recreation, to a Park neer it, to find out sweeter Air, but there me thought the Proverb was verified, *The World runs upon Wheels*; which raised up Clouds of dust, as though the Earth against Nature would take place of the Element of Air: There I saw many Inchanters of both Sexes, raise their familiars, and command and charm them within multiplied circles of Coaches: wherefore I returned from thence, to walk as I conceived, in a more private and reserved Paradice, called therefore the Springs Garden; but that I was so crowded and shouldred, with the Gallants of both Sexes, which, as so

many moving Groves, fill'd up, and replanted the Walks, that the whole Garden, was (me thought) changed into a wild Wood, and Wilderneſs; wherefore to avoid this throng, through ſome ſolitary Meddowes and winding Paths, I ſought in the Centre of the Wood, for ſome place of privacy; and found ſome little Hermitages, where I hoped to have diſcourſed with ſome ſober or devout Perſons; but found them to be Chapels of eaſe, dedicated to *Bacchus*, *Ceres*, and *Venus*; which made me think of the truth and reaſon of that Sentence, (*Sine Cerere & Bacho, friget Venus.*) The Lord's Day being come, I thought to ſpend that Day better, than the Days of the Weeks paſt, and therefore Viſited the Church of *Peter's Weſtminſter*: which, to ſay no more in its commendation, (according to Relations) I found to be in ſome things, like St. *Peter*'s Church in *Rome*. This (being I was a Proteſtant, and in a Proteſtant City) did raiſe my admiration, but not my devotion. After this, having heard extolled the wit and language of our *Engliſh* Poets, and that their Playes, (a fit name for ſuch Airy Poems) were much Viſited, and by the Youth of our Nation, preferred above the beſt of Sermons; As alſo that they were acted to the life, in the publick Theatres; I went thither, and was both an Auditor, and Spectator; where I heard wit and language abuſed.

Being told of the Noble Buildings of both *Exchanges*, and of the great concourſe to them of Coaches, and Perſons of the beſt Quality; I expected better things there, but found in that place an *Exchange*; but as for the Company, the like, or the ſame. The Shop-keepers and their Feminines, being like the Company of Players, I ſaw lately; that know how to act all parts currantly and ſedantly, eſpecially thoſe of lying, equivocation, diſſimulation, and over-reaching, when they meet with Country Ignoramuſes.

After ſome time, I adventured, at the inſtance of ſome of my acquaintance, not therein my friends, to go into a Tavern; I ſtopt, and thought the fair ſtructure, rich Sign-buſh and Baſon, had ſome reſemblance to the *Roman* Tryumphant Arches; But my admiration was ſoon chang'd into a deteſtation; for the roaring and ſinging, bawling and ſwearing of their Tenants at will, the knocking of Pots, the ſcraping of Fidlers, the gaping of Tapſters at the Bar (not of truth and Juſtice, but too often of the contrary) made me think it to be a *Bedlam*, a place full of madmen, or the Houſe of *Circes*, where by mixt intoxicating, and adulterated Liquors, rational Men are changed into Swine, Dogs, Goats, and Lyons; yea, into all kind of Beaſts, and bruitiſhneſs. My mind taſting no good, nor finding any ſatisfaction in theſe things,

things, I thought to entertain it with more private (and as moſt think (although therein deceived) harmleſs delights, and recreations; ſuch as Complemental Viſits of fair and vertuous Ladies, Balls, and mixt Dancings; yea, I affaid by chaſt and modeſt Rules or Bonds, to bind *Cupid*; as I vainly held forth in an Herogliphical Order: But for, and after all theſe carnal pleaſures, my heart was, and is ſad; yea, I found my ſoul empty of that Reſt and Happineſs I ſought after; and being ſeaſonably, and graciouſly taught by the ſame ſpirit of wiſdome, that inſtructed *Solomon*, I ſealed, and that experimentally with him, to that truth of God; *Vanity of Vanities, all is vanity and vexation of Spirit.* And though I ſaw an end of all perfection in Earthly things, (with holy *David*) yet the Law and Word of God is exceeding broad, which caus'd me diligently to attend upon ſome living Oracles of God in thoſe times; Seraphical *Holeſworth*, devout *Taylor*, pious *Gouge*, eloquent *Shute*, with others; by whoſe holy wooings, and love-tokens, my firſt love to my Spouſe (begun about a year before in the Country,) was now renewed, increaſed, and confirmed; and theſe great temptations of the World, and my Enemy, Sathan, prevented, and overcome; who thus, a while after my firſt Converſion, aſſaulted me as he did my Saviour, as ſoon as he entred upon his Office; deceitfully ſhewing to me, in theſe Cities, as in a time, and contracted Map, the Vanities of all the World, and the empty glory thereof; inſinuating to me, the enjoying of them, would I fall down, and worſhip him; that is, yield to his temptations, and enſlave my ſelf to him, by the wicked poſſeſſing of all theſe ſinful Luſts, and delights: But bleſſed be the Lord, who hath broaken the Snare, and I am eſcaped. For which great deliverance and manifold mercies, accept O Lord, in my dear Mediator's hand, my multiplied praiſes, both here, and in this following Pſalm of Thankſgiving.

Eccl. 1. 14. the 12. & 8.

Pſal. 119. 96.

Mat. 3. 16, 17.

Mat. 4. 8, 9.

Pſal. 124. 7.

The METROPOLIS.

Ejaculation or Hymn on the former Subject.

Psal. 119.142. Eccl. 11. 10.

Lord, thy Word is Verity,
Child-hood, Youth are Vanity,
Else had not such Troops of Vice
Waited on me in Disguise.

Josh. 9. 3, 4, 5, 6.

Blest be that Power, which from thee,
Made them Gibeonites *to me;*
So that they shall hence-forth be,
Hart-hewers, Water-drawers,
In my Sacrifice to Thee.

Verse 21. 17. Psal. 51. 17.

When in Courts, I saw Men rise,
On Prides Wings, by Flatteries,
View'd, dear God, their Luxury,
Sinful Lusts, and Gluttony,
Through thy help, I left that place,
As a School of Vice, not Grace;
A Quag-mire, where the rich of't,
Lose Estates spent at Court-rates,
When Poor Beggars mount aloft.

When Sins Parks, *Vicinity*
Had almost impailed Me,
And those Heards of Women spies,
Had neer filtcht away my Eyes,
Then thou shewest me, Lord, that time,
Was not mine to lose, but thine;
And that those that spend a Day,
On such sights, and vain delights,
Do but with white Devils play.

In the Garden, call'd the Spring,
Where the Flowers, and Fruit are ſin;
In which Round, by Day and Night,
Devils walk like Angels bright.
Where young Adams, *by their ſuit* Gen. 3. 6.
Eat again forbidden Fruit;
There thou call'ſt me Lord, to thee,
From thoſe Groves,
Of wanton Loves,
Promiſt better things to Me.

Thence, to Theatres I went,
Where vain Wits their Poems vent;
Heard and ſaw ſuch Ribaldry,
As defiles both Eare and Eye;
For Man's mind inclin'd to ill, Gen. 6. 5.
Runs not up, but down the Hill:
There thy ſpirit to me told,
He's aſleep that comes to ſeek,
In a Cole-pit, veins of Gold.

To Exchanges, *Old and New,*
I repair'd, as worth my View;
There my Eares were deſt with Cries,
Lackt you Sir, what will you buy:
Pride and Conſcience in that place,
I ſaw ſold; all things, but Grace.
Lord, thou kept'ſt my wit, and purſe,
From deceits,
And lying Cheats,
And their Females, which were worſe.

Then to Taverns I went in,
Which I found the ſinks of ſin;
There the Devil's Revels be,
Luſt, and Drinking, Gluttonie;
Swearing, Dancing, Carding, Dice,
Cheating, and all other Vice.
On their Doors, Lord ſet a Croſs,
To keep me,
All that love thee,
From Souls, Bodies, Plague, and loſs.

Last I thought of a resurrection,
How to please, and yet preserve
Me from all unchast delights,
By a choice of various wights,
Who agreed in modest Rules,
Oft to meet by mutual calls,
By mixt Dancing, will the qualls,
Sathan's wiles, from
Who us beguiles,
Give an Inch, He'l take an Ell.

Blessed Lord, that madest me see
Sin, and dangers misery,
And that all things here below,
Are but Ciphers in a row
That a Father was to me,
When my Parents left me free,
In my Youth, and in a place,
Where all Vice
Hath its rise,
And true vertues in disgrace.

Rev. 2. 13. *Yet, where Sathan hath his Thrones,*
Thou hadst Churches, precious Ones,
Psal 22. 22. *Unto which thou leddest thy Youth,*
Cant. 7. 12. *And declared to me thy truth;*
Cant. 5. 2 *There thou gavest to me thy love,*
Cant. 6. 9. *Kist me, call'd me Spouse, and Dove,*
Cant. 2. 6. *And imbrac't me in thy Armes,*
Made me taste,
Cant. 5. 1. *Thy delicates,*
And deliver'd me from harmes.

Cant. 5. 1. *Is thy love, Lord set upon,*
Psal. 68. 13. *Such an Æthiopian?*
Jerem. 13. 23. *Did'st thou take me from the Pots,*
Cleanse me from my Leopard's spots?
Let me a chast comfort be,
Now, and ever, unto thee,
Till I be, by Angels led,
My first rise,
To Paradise,
Then to Heaven, thy Marriage Bed.

Upon

ARGUMENT.

Upon God's goodness, and gracious Providence to me, in his choice, and gift of a rich, beautiful, fruitful, and which is above all, faithful and religious Wife.

Soliloquium, or Discourse.

HAving expended above the third part of my life, in a single condition, both God and Nature taught me, that it was not good for Man to be alone, no not in innocency, much less in a state of corruption and temptation; Wherefore after many motions, interviews, and disappointments, the good and all-wise ordering Providence of my most gracious God and Father, chose for, and gave to me, as a fit, loving, and helpful consort, and yoke fellow, The eldest Daughter, and Co-heir of a worthy Person that was a Knight, Alderman, and Lord Major of *London*; a Wife, not only fruitful in Children, but in many other blessings: As being a builder up of my Family, by a large Portion; One of Natures best Pieces for beauty, and proportion; The Psalmists Olive and Vine, for fruitfulness; And which is above all, and the rarest perfection of that Sex; a Person chast, faithful and religious: For favor is deceitful, and beauty is vain, but a Woman that feareth the Lord, she shall be praised. Of whom, as far as my Observation reaches at this Day, I can truly say with *Solomon*; Many Daughters have done virtuously, but she hath excelled them all. An eminent Witness of this her Vertue, was her publick spirit, care, and love to me, and her family, In her voluntary sale, and parting with her Jointure, and own Land, yielding a considerable Revenue, and an unparallel'd House and Seat, for the payment of Debts, and making provision for our Children; yea, which is much more to her perpetual honour, she was, blessed be God, to be his great and chiefest instrument, for the restoring part of the estate to the Heir, and for the maintenance of the Family, to which, during my above Eight Years separation, she remains to be under God, a most careful Supportress. Which great blessing, O Lord, continue to me, and the Family, in giving her health, and long life, that she may eat the labour of her hands, and see her Childrens Children, and peace upon *Israel*: And as my thankful, and perpetual acknowledgment, and remembrance of such a plenitude of blessings,

Gen. 2. 18.

Psal. 128. 3.

Pro. 31. 30.

Pro. 31. 29.

Psal. 128. 2, 6.

sings, Accept this my humble Hymn of Praise, in the hand of my dear Saviour, in whom thou hast given me these, and all other Mercies.

Amen.

The Good WIFE.

Ejaculation or Hymn upon the former Subject.

Gen. 2. 21. 22, 23, 24.

O Lord, that out of Man, the Woman made;
And in blest Marriage, her, to him repaid;
Making two, one a new; That he, and she,
Might be, one Cabinet of Chastity;
A choice Elixar of Society,
And fruitful Seed plot of Posterity.
I bless thy Name, that dost me dignifie,
Not only to declare, and testifie,
Thy gracious wisdome, in this mysterie
Of Wedlock; But me, Tenant made in Fee,
To these rich blessings, by thy choice, and love
Of all these Mercies, Treasur'd up in one;
When in this Worlds conzening Lottery,
Where for one Prize, a hundred Blanks do lie,
My self I ventur'd; Thou O Lord draw'st out,
For me a Ring of Gold, set all about
With pretious Stones; One was a Diamond,
Of Chastity; next it, in the same round,
Saphires of Faith and Hope, with the Onyx Stone
Of Sun-like Charity, divinely shone:
A fift, was a fair Rubie of sweet modesty,
Joyn'd with a Jasper of Fidelity;
An Emrauld next was set of Constancy,
With a rich Topaz of true Prudency;
Sweet Ametists of Loves, (which loyal are,)
Incircled this Ring, and Jewel rare:
And for to give a splendor, to each Eye,
All those were fill'd with much Humility.
With this thou didst me Wed; givest me to wear,
Till now, neer Six and Thirty Year.
(Blest be thy Grace!) no Hearts dividing far,
Disturbing Us, by a Domestick War:

She

She is, O Lord, that blessed Vine, by which,
Thou dost o're-spread my House, and it inrich,
With Sixteen hopeful Branches; unto whom,
Drie Breasts, thou gavest not, nor miscarrying Womb;
Yea, thou allaidst to her, the curse of Sin,
The pains of births, and breeding she was in;
And which, doth much exceed all Earthly wealth,
Thou gavest Us both, a great degree of health;
Pelican-like, (thy Instrument of good)
Did feed her young ones, thrice, with her own Blood.
When others lessen portions, through expence,
She made hers greater, by her Providence;
And was thy help, during my happy fate,
To more than double our Patern Estate:
And when thou wouldrest it so nought, her pains,
Was thy blest means, for to restore again,
A part of what was lost, that she might be,
Mother and Father to her Family.
To Us, from Parents, Lord, descends our Land,
But prudent Wives, are gifts from thy own Hand:
What's wanting here, to her perfection,
View in her Picture, drawn by Solomon;
Lord, hast thou multiplied thy loves; And thus,
By doubling Unity, caus'd an Overplus
Of blessings; Let me not divide by Sin,
Thy Mercies, nor substract them in
And by Ingratitude; Let my sum be,
Addition of Praises unto Thee,
And pious fruits; so shall my Tongue, and Life,
Be one, like Soul and Body, Man and Wife;
A living Sacrifice of Thankfulness,
A free-will Offering, till I thee possess;
And in that Union, there most clearly see,
Of holy Marriage, the great Mystery.

Psal. 128. 3.

Hos. 9. 14. Gen. 3. 16.

1 Tim. 2. 15.

Prov. 19. 14. Prov. 18. 22.

Prov. 31. 10. *to the end of that Chap.*

Ephes. 5. 32.

Amen.

ARGUMENT.

Upon the great, and Holy Mystery held forth to Us, by God, in Marriage.

Soliloquium; or Discourse.

MArriage is honourable amongst all Men, and the Bed undefiled; but Whoremongers and Adulterers, God will Judge; Wherefore, Wives submit your selves unto your own Husbands, as unto the Lord; For the Husband is the Head of the Wife, as Christ is the Head of the Church; Therefore, as the Church is subject unto Christ, so let Wives be unto their own Husbands, in every thing; Husbands love your Wives, even as Christ also loved the Church, and gave himself for it; so ought Men to love their Wives, as their own Bodies; For no Man ever hated his own Flesh, but nourisheth and cherisheth it, even as the Lord the Church; For we are Members of his Body, of his Flesh, and of his Bones; For this cause, shall a Man leave his Father and Mother, and be joyned unto his Wife, and they two shall be one Flesh. This is a great mystery; but I speak of Christ, and his Church; Nevertheless, let every one of you in particular, so love his Wife, even as himself; and let the Wife see that she reverence her Husband. Thus far the Apostle, *Eph. chap.* 5. *vers.* 22, 23, 24, 25, 28, 29, 30, 31, 32, 33.

From whose words, especially his conclusion, (This is a great mystery) I infer, that Marriage (although not in a strict and Popish sence) yet, as to a larger meaning, and construction of the Word, may be called a Sacrament, as holding forth by outward and visible signes, and things, spiritual mysteries, and instructions: Of this nature in Scripture, and many instances, as the Ark, Rain-bow, Red Sea, Rock, Manna, and other such like.

Is it so, O my Soul? And hath the Lord so extraordinarily, and abundantly blessed this Ordinance, and condition unto thee; as thou hast declared in thy foregoing Memorial, and thankful Acknowledgment? Let, upon this occasion, thy Meditation be further stirred up, and inlarged; and from this great temporal blessing and mystery, behold, declare, and point out, the far greater and excelling blessings, which are, and shall be enjoyed by thee, and the Church, the Spouse of Christ, by our spiritual Marriage, and Union unto Him.

As Marriage in the Institution, and in the particular Application,

tion, is the Holy Ordinance of God, and the blessed effect of his gracious Providence, and Eternal Decree: All Marriages (according to the Proverb) being made in Heaven, so is that great Architype thereof, the Marriage of the Church, and in it, of every true believer unto Christ. The Father bringing every one of us to him, as he did *Eve* to *Adam*. For none comes to me, but whom the Father draws, saith our Saviour Christ; yea, our Election, effectual Calling, and Regeneration, together with our Union by Faith, and spiritual Espousal to Christ our Heavenly Husband, is of, and from the Eternal Decree, Love and Election of God our Father. Gen. 2. 22. Joh. 6. 44. Rom. 8. 28, 29, 30.

As the Woman was of the Man, and not the Man of the Woman; and the Woman was Created for the Man, and not the Man for the Woman; so was the Church typified by *Eve*, taken out of the side of the second *Adam*, the Lord Jesus Christ, that she might be made (as being his Rib, Beloved, and neer to his heart) Flesh of his flesh, and bone of his bone; his only Spouse, and one with him, (as the Apostle *Paul* asserts) *Eph.* the 5. *ver.* 30. This was effectually done, when being asleep in Death, upon the Cross; the Beeing, and Redemption of his Church, arose, and sprung forth of his side, in a Flood of infinite, precious, and Cordial Blood, and Water. 1 Cor. 11. 8, 9. Joh. 19. 34.

To conclude, this our spiritual Union and Marriage, is by the Apostle called a great Mystery, as being the blessed effect of the free grace of God, who is assentially love; and therefore it is as to the heighth and depth, length and breadth thereof, Incomprehensible, and passing all understanding. By vertue of this Espousal in Baptisme, we (as Wives amongst us) change our names into his; and instead of *Adamites*, are called Christians; And on our part, promise to forsake Father, and Mother, and all things else for him; and to honour, love, and obey him. On the other part, the Lord Jesus Christ thus betroth'd to us, in holiness, and everlasting righteousness, becomes thereby our Lord, Law-giver, and Spouse; our Pattern, Protector, and Saviour, as in the Type, Husbands amongst us, are, or ought to be unto their Wives; and as they, so he endowes us here, not only with all temporal blessings, (so far as shall be for our good; For Godliness hath the promises of this Life, and of that Life which is to come;) But with the rich dowry of all the saving Graces of his holy Spirit, Cloathing us with the white Robes of his perfect and immaculat righteousness; As being made of God, unto us, righteousness, wisdom, sanctification, and redemption; Yea, the Lord our righteousness: And as for hereafter, he gives us the earnest and assurance of being Co-heirs with him, of Eternal Life, and Glory. Eph. 5. 32. Eph. 3. 18, 19. Col. 2. 9, 10, 11, 12, 13 14, 15. Verses. Act. 11. 26. Jer. 3. 24. Dan. 9. 14. Tim. 4. 8. 1 Cor. 1. 30. Jer. 23. 6. Joh. 10. 28.

EPITHELAMIUM.

Ejaculation or Hymn upon the former Subject.

Breath not this Aire, Men of unchast desires,
No Fewels here, for your unhallow'd Fires.
Lord, I adare thy wisdome, and thy love,
That shadow'st, in blest Wedlock, things above;
Teaching Us that, this Unions Mystical,
And sets forth, thine with Us; Before the Fall,
A crooked Rib thou streightnest, gav'st it Life,
Mad'st it a Virgin pure, first Adam's Wife;
That She, of thy dear Spouse, the Type might be,
Once crookt by sin, but now made streight in Thee:
Yea, in the chast delights of Marriage-Bed,
Her union thou holdst forth, with thee, her Head;
In which, thou giv'st to her thy loves, that She,
Being first belov'd, might flame in love to Thee;
Kissing her with the kisses of thy Mouth,
Quickned with Sp'rit and life, thy Sacred Truth;
Thou also her incircleſt in the Armes,
Of thy protection; And her frees from harmes.
For why, thy right hand-power doth her o're-spread,
And left hand-care supports her graceful head;
Her Sp'rit'al senses, ear, tast, smell, touch, sight,
Thou satisfi'st with ravishing delight;
Her piercing eye of Faith, sees and applies,
Thy excellency hid from Worldly eyes;
Her eares being fill'd with Musick of thy Voice,
Doth in thy Word and promises rejoyce;
Thou altogether lovely art, unto
Her inward touch, whence mutual love doth flow;
She tasts thy Spice, Myrrh, Hony, Milk and Wine,
Of Hope, Joy, Peace, Delight; all sweets Divine;
Thy Spicknard, Camphire, fills her smelling sence,
Also thy Cassida, Aloes, Frankinsence,
And fragrant Oyntments. All which, well expresse
Thy love, truth, mercy, wisdome, holiness;
Thy power and goodness, grace, and righteousness,
Sweet Oders, which her cherish and refresh.
In fine, thy Nuptial-Bed is covered o're,
And pav'd with love, and fill'd with Graces store;

Here,

Gen. 2. 22.
Joh. 8. 44.
Rom. 8. 2.
Heb. 8. 5.
Eph. 5. 30, 31, 32.
Gen. 2. 21, 22, 23.
Eph. 5 26, 27.
Gen. 2. 21, 22, 23.
1 Cor. 6. 15.
10. chap. 12. 12, 13.
Cant. 7. 12.
1 Joh. 4. 19.
Cant. 1. 2.
Joh. 6. 63.
Cant. 2. 6.
Cant. 4. 9.
Heb. 11. 27.
Psal. 119. 24. 103.
Cant. 5. 16.
Cant. 2. 2.
Cant. 5. 1.
Cant. 1. 12, 14.
Psal 25 8.
Cant. 3. 6.
Cant. 1. 3.
Cant. 3. 10.

Here, in her, thou ſhed'ſt incorrupted Seed,
Begets in her a Chriſt-like forme indeed;
Whence follows, that, which joyes both Heaven and Earth,
Divine Conception, and thy Saints new-birth;
So that one Chriſt, one Sp'rit, one fleſh, and bone,
One Body, is thy Church; thus 'twas made one:
Hence, as of Faith, and mutual love, the effects;
Thou rul'ſt, and in her dwell'ſt, and her protects;
Cloaths her with Golden Robes, thy righteouſneſs;
Mak'ſt her within glorious, through holineſs;
Giv'ſt her the promiſes of this World's life,
And of that life to come; and as thy Wife,
Crown'ſt her with Glory, ſets her on thy Throne,
With thee on Earth, as thy beloved One;
Next, to thy Fathers Kingdome, her tranſlates,
To live with God; Thy Churches higheſt State.

2 Pet. 1 23. Tit. 3. 4, 5, 6. Jam. 1. 18. Joh 5. 1. Gal. 4. 19. Rom. 8. 20. 2 Cor. 3. 10 Eccl. 15. 10. 2 Pet. 1. 4. Joh. 1. 12, 13. 1 Cor. 6. 15, 16, 17. *chap.* 12. 12, 13. Eph. 5 30, 31.

Pſal. 45 11. 1 Joh. 4. 12, 15, 16. *Pſal.* 84. 11. *Pſal* 45 1, 3. 1 Cor. 1. 30. Zac. 10. 20, 21. *Rom.* 6. 19, 22. 2 *Tim.* 4. 8.

2 Pet. 1 3. 1 *Pet.* 5. 4. Revel. 2. 20. Revel. 3 21. Cant. 2. 16. Revel. 5. 10 Revel. 20. 6. *Mat.* 13. 43. 1 Cor. 15. 24.

Another Hymn upon the ſame bleſſed Subject, being Meditations upon my Marriage-Day.

The TYPE.

BLeſt Miracle of Love! whoſe ſacred Rights,
Reſtores to Man his own, and re-unites,
Natures Diviſion! Two Bodies were combin'd
In Adam *once; Loe here two Souls I find,*
Knit in a purer union; How doth the ſmile of one,
Attend the others joy? her ſighs, my groane?
If abſence parts us, like as though one breath
Did fan two hearts, both ſeem to ſuffer Death.
If diſtance Clouds our view, the ſtrength of Love,
Doth make our thoughts, as well as Bodies move,
In viſits to each other: So, though two parts
We ſeem to be, we ſtill are one in Heart.

The Anti Type, or Application.

MY Love, my Spouse, my Sav'our! Can the Fires
Sprung from weak Natures notions, and desires,
Produce such Sympathies? O let thy flame,
Spir'd by a purer spirit, effect the same,
In my unworthy Soul: The Loves of all,
Compar'd with that of thine, the Original
Are but as shades, to substances; the Ray,
Unto its Globe of light, as Night to Day.
Lord, in my Baptisme review, how I
There plighted troth to thee, and did denie,
All other lovers save thine; nor was this All
My single deed alone, but a compact:
For why? so free's thy grace, Man so accurst,
That none can love, except thou lov'st them first.
Thou art my Head, O Christ, can I then be
A living Member, and not part of thee?

The Heavens high distance doth not dim the Eye
Of Souls, nor can it lessen, or untie
Thy Spirits union: now, nought wants but this,
To be unbod'ed where my Saviour is.
Oh let me be uncloath'd then; And by Angels led,
To thee, my Spouse; To Heaven, my Nuptial-Bed.

Amen.

John 4. 19.

ARGUMENT.

Upon God's all wise, and gracious Providence, in ordering of Affairs, for the preserving and continuing love, and peace betwixt me, and my own Father, and Father-in-Law; in danger to have been interrupted, by reason of some differences, arising from a dispute, in point of my Right, as to the one; and from an act of love towards my Family, as to the other.

Soli lo-

Soliloquium, or Diſcourſe.

AS falſe Ground, under the Foundation of a Building; a crack in a Maſter-beam of an Houſe, and a breach in a Wall of a City, is very dangerous and deſtructive. So are diſtances, differences, and diviſions in Families, and betwixt neer Relations: This truth, O Heavenly Father, thou gaveſt me (even in my blooming Manhood) to know, and to obviate, when as from two very neer Relations, my own Father, and Father-in-Law, upon two different accounts, I had deeply ſuffered, both as to profit, and affection; (and that for the deſence of what I conceived to be my right, and for well-doing) Hadſt not thou (O Lord) been to me a Father, Judge, and Friend, to preſerve love, and to order and reconcile us, as to the things in difference.

O Lord, thou haſt tried me at all times, in all places, by all Perſons, that I poor Creature might prove, and have a full, and ſweet experience of thee alſo, as to thy gracious Immutability, Omnipreſence, and All-ſufficiency in all things concerning me: For thou haſt, thou doeſt, and I truſt wilt deliver me, in, and from the evil of all Temptations, and according to thy faithful Word and promiſe, cauſe all things to work together for my good.

2 Cor. 1. 10.

Rom. 8. 28.

To thee therefore, O infinite wiſdome and goodneſs, do I offer up the Calves of my Lips, and the praiſes of my Soul, for theſe thy merciful, preventing, reſtraining, and commenting providences, in this, and the following Pſalm, as a living Sacrifice.

Amen.

The UMPHIRE.

Ejaculation or Hymn upon the former Subject.

SAthan, the firſt divider of himſelf,
And Man from God, is ſtill a forward Elfe,
To ruine all things by Diviſion,
As doth the Jeſuit, Pope, his Eldeſt Son:
Yea, to this truth of Chriſt he ſets his hand,
Kingdomes, within divided, cannot ſtand.
Of theſe, his Wyles, thou warneſt me, O Lord,
And taught me how to cement a diſcord,

O Gen. 3.

Mat. 12. 25.

1 Cor. 13. 7.

'Twixt me and neer Relations, by love,
Which beareth all things, rather than remove,
Or break domestick Bonds; since such a rent,
Of Friends, widens in time, growes permanent;
Tea, as a broken Bone well set, doth grow
Far stronger than it was before; Ev'n so,
Through thy wise ordering and providence,
Rom. 8. 28. *These breaches made to me a better fence;*
Working together for my future good,
According to thy Word (now understood)
In that, Instead of losing what was got,
Thou chang'd my part, gav'st me a better lot.
Lord, since Parental loves thus ebb and flow,
Give me thy love, which doth for ever grow:
Rom. 5. 20. *Let not my Crimes make mortal my sins wounds,*
Since their increase, makes Grace much more abound.
O bring me to that place of rest and ease,
Of Charity, and Everlasting Peace;
Where Devils, World, Sin, cannot divide me,
From Parents, Fellow-Members, nor from thee.

Amen.

ARGUMENT.

Upon God's most gracious Answer of our Prayers, in giving Rain after a great Draught, threatning a Famine in Three Summers successively, Viz. In the Years, 1637. 1638, 1639.

Soliloquium, or Discourse.

Gen. 3. O Lord, as sin is the substance, so affection and judgment, is the dark shaddow that alwayes attends and accompanies it, as the effect doth the cause. This truth was verified to this Nation of *England*, in the Years 1637, 1638, & 1639. When according to thy Word, a fruitful Land, Psal. 107. 34. was turned into barrenness, for the wickedness of them that dwell therein.

As the first Rebellion of *Adam* brought a curse upon the whole lower Creation, so this wicked off-spring, by sin, often invert the Gen. 3. 27.

order,

order, and harmony of the Elements, and makes malignant the influence of the higher Orbes, cauſing thoſe Cœleſtial Planets, which were Created for bleſſings to Man-kinde, to be Executors of thy righteous Judgments.

Of this, theſe Three Years Prodigies, are clear and ſufficient witneſſes, when as that only Magazin of light, and heat, to the Univerſe, (thy glorious Sun) which chears and delights Man and Beaſt, and gives in our Northern Regions, in the Spring, as it were new life to Vegatives; was made by thee, for *England*'s iniquities, a terrible Curſe, as occaſioning deadly Diſeaſes, Feavers, and Murrains upon Men and Beaſts, through its conſtant and exceſſive heat; and like a Globe, and Furnace of Fire, withered, and burnt up all Graſs and Vegitives; eſpecially our Grain, the ſtaff of life, deſtroying by this Heavenly Fire, our Earthly bleſſings.

As thy Sun, ſo thy watering Pots, the Clouds, which like ſwelling Pappes, uſed to diſtil ſtreams of fruitful Rains, according to thy Ordinance; were now vaniſht, or rather baniſht to the Antipodes; or if any appeared, they were but dry breaſts, and true ſymptomes of the barren Womb of *England*; yea, thou madeſt the Heavens contrary to their Nature, to become as Braſs, and the Earth as Iron; that the one might be as the Hammer, the other the Anvil, whereon to forge thy many Darts, and ſharp Arrowes of inſuing Plagues. Deut. 28. 23.

As thy Rod of Juſtice, O Lord, hath three Cords, or Laſhes, which thou calleſt thy three ſore or greateſt Judgments; *Viz.* War, Peſtilence, and Famine; whereof this laſt is the greateſt, as being uſually the dregs, and the effect of the two former; So thy mercy alſo hath a three-fold time, or Plea, (as in the Goſpel;) Lord let the Fig-Tree alone this third Year alſo, to try it, whether or no it will bring forth Fruit, before thou cutteſt it down. Ezek. 14. 21. Luk. 13. 7, 8, 9.

Lord, as *England*'s ſin called for, and deſerved this greateſt Judgment, (Famine) ſo thy mercy did, during theſe three Years, ſucceſſively threatning this grievous Plague, give her three years warning, and ſpace of Repentance; Yea, did offer thy Peoples Prayers unto thee, by the hand of our Mediator, for a reprieve, and obtained it; and which is much more wonderful, a pardon, and diſmiſſion of ſo juſtly deſerved, and ſo long impending a Judgment; for which great condiſcention, I will bleſs thee as long as I have a beeing. And that the Generations to come may praiſe thee alſo, I have in all humility and thankfulneſs, returned and recorded in this, and the following Meeters, thy never to be forgotten Goodneſs, and Mercy.

The LAMENTATION.

Ejaculation or Hymn upon the former Subject.

Bright Eye of Heaven! how doth thine Ire,
From a smooth Brow, dart forth thy Fire?
No Tropicks bound, thy torred Zone,
Since Britains *know no temperate one;*
Why doth those living rayes, which grace
Thy Tellus *brow, now scorch her Face?*
No Saturn *thou; yet the same heats,*
Which gave thy off-spring life, retreates
Them into Death, and makes them have
Within themselves a wither'd Grave.
See, how black Clouds of dust arise,
To bleer thy Beames, because the Skies
Have none. In Sack-cloath, see, thy Queen,
Sits; having laid aside her green.
Her Spring-paint gone, wrinkles appeares,
And shews her Ag'd, five thousand Tears.
Art thou not jealous for to see,
Thy love lye nak't 'fore Company?
Or art thou Spanioliz'd, and would,
Through these new Inlets, spie out Gold?
Doth Hell keep Jubill, and desires,
Thee to shine there with lightsome Fires?
See Troopes of Blades, whose strength did keep,
Whole Cities, Townships scarce dare peep,
Or shew in Field; yea, in these feares,
Some not offending, lose their Eares:
Whole Rivers scarce thy thirst doth bound,
Whilst Springs, their heads, hide under ground.
Tell me, is Phaeton *in place,*
Or Daphne? *hath thy Twelve Moneths Race,*
Fir'd thy Axtell? for didst thou fear,
Our Springs hive would out-brave thy Sphear?
But whence this brightning, (hark) my moan
Is answer'd by a Thunders groan;

{Wrath, through that Planet burns, Earth, Skies,}
{Mens barren Hearts, assimuliz's.}

The

The Application, and Petition.

DRead Lord! I tremble, and now ſee,
The cauſe of this Cataſtrophie.
Leaves had the Figg-Tree, were prun'd,
Tet fruitleſs Vines; yea, like untun'd
Inſtruments, whoſe Notes do jar,
And only Brieſs, and Minnums are,
Of goodneſs; full of ſtops, which lie,
And diſcord makes, not harmony:
Were the Microcoſmes, on which,
Thy love hath ſhin'd with a moſt rich
Influx; yet we thy Graces dew
Dry up, and loſe both fruit, and hue.
Lord, let thy ſhow'rs on both Worlds fall,
So ſhall thy Sun not ſcortch, but all
Things fructuate: On us rain blood,
No evil Omen this, but good; 1 Joh. 1. 7.
On that, unbowel Clouds of Rain,
So ſhall both Spring grow green again.
Tea, once more Blood, and Water, ſhall 1 Joh. 5. 8.
Witneſs on Earth thy Peace to all;
Rivers ſhall flow then in each Place, John 7. 38.
And to both, prove the ſtreames of Grace.
Bleſt Sp'rit, upon theſe Waters move, Gen. 1. 2.
That both may yield Thee fruit, praiſe, love:
And thoſe dry Chaps, that want a Tongue,
Shall ſing a cloſe unto this Song.

Amen.

A thankſgiving for Rain, after the forementioned great Drought, *Anno* 1637, 1638, 1639.

ARGUMENT.

The God that heareth Prayer, heard ours;
And pitty ſeems to weep in ſhowers. Pſal. 65. 2.

The Shewer of Mercy.

Soul. A Dialogue between the Soul and Mercy.

MErcy! If peace, 'twixt Heaven, and Us,
Tell me! why roars his Cannon thus?
Why do I hear, where e're I come
The Warlike Wings ſtrike up their Drum?
Seeſt thou that Bow, ſo vaſtly bent,
As if the Centers point it meant,
To ſplit through us; that by one Doom,
The World might fall into its Tomb,
Or Chaos; May be, through Earths heart,
Nature two counter-poles, World dart,
Becauſe (as ſome think) ſhe's decay'd,
Her Poles worn out, or over-way'd;
No drooping Soul, that thunders noiſe,
Is Juſtice murmur, 'cauſe my voice,
Prevailes with God. The other ſound
Muſters up Troops of bleſſings round
The Orb. As for the threatning Bow,
It's my Triumphant Arch; no woe
Portending, ſince he means no harm,
Who turns the Bowes horns from his Arm.
Witneſs thoſe orient ſtreaks, which are
The Enſigns of Earths Peace, not War.
Since then the ſtring is in thy power,
Dart up by force of love, a ſhewer
Of praiſe; then by that Jacob's ſcale,
Let thy Soul mount with a freſh gale;
Take Heaven by force, no danger fear,
'Tis freedome to be Captiv'd there.

Mercies Anſwer.

Gen. 9. 12, 13, 14, 15, 16, 17. verſ.

Earths Jubily.

TEll me, my Soul, when did the Skies,
So become Morning to all Eyes?
Were ever teares, ſo timely ſhed
As theſe, which ſtrangely raiſe the Dead?
Mercy now puts on Juſtice Gown,
And ſmiles, under the old Worlds frown:
Dame Earth grown frolick, now attires
Her front with liquid Pearls, and deſires
To feaſt the Creatures; by her lie,
Clear mirrons for to dreſs her by.

Gen. 7. 11.

Young

Young Hairs, she husheth forth, to hide
Her baldness; and like Autumne Bride,
Hath over her, by Spike-men born,
A Canopie of swelling Corn.
The Springs invited; but she grown
Feavereth, to Southern Climes was gone
For health; yet presents her Queen,
By Proxie, with a suit of green;
With which Earth spreads her lap, and sets
Thereon, her fruits and delicates:
The feasts prepar'd; then in each place,
Let us before we eat, say Grace.

The Thanksgiving.

GOod God, such a new World as this,
Deserves, a second Genesis,
To preach thy power, and love, which thrice,
Hath made our health a Paradice;
O give us innocency too,
So place and blessing shall anew,
Through Christ by tight of re-intaile,
Be ours, and ours, till Issue faile.
Lord, make all Heads, Fountains; all Eyes,
Limbicks; distilling like the Skies,
Through heat of love, a weeping Rain;
Let hearts, like Earth, grow soft again;
So shall such mutual Harmony,
Shew grace, as sin works sympathy.
And to thee Lord, this truth return,
That Mercy melts, though Justice burn;
Witness Earth, Heaven, my Heart, Eyes, Pen;
May they thus ever melt, Amen.

This Drought was continued three Summers, and was every Summer relieved with Rain.

ARGUMENT.

Upon God's merciful restoring me to health, and graciously supporting and comforting me, in a fearful Agony, and Apprehension of Death; by reason of a dangerous Cough, which caused me to spit Blood.

Soliloquium, or Discourse.

AS Pride, War, and Contention, are the ungrateful Offspring of Peace and Plenty; so are sickness, and affliction, the succeeding and unhappy Daughters of health and prosperity. This is not only my Observation, but Experiment; As having the fresh Spring of my Youth, after an Halcion calme, and time of health; on a suddain turned almost, into an Autumn, or Fall, of that leavy beauty, and greenness which my Body, (which is but a Tree inverted) was adorned with; and that by an unexpected and dangerous Spout, or Cattar of Rhumetick Rain, seconded with a fearful Hurricane, or Thunder-storm of a rending Cough; which had not God been very gracious, had undoubtedly sunk both the Pilot and Vessel, my Soul and Body, I pumping out through the Lungs, much Water and Blood. But with the Mariners in *Jonah*'s Ship, or rather with *Jonah* in the Whales Belly; I cryed, and prayed unto my God, even in this Agony, and preluge of Death, his Serjeant, wherein, *Pompa mortis, magis terret, quam mors ipsa*; As an addition to these my inward fears, and terrors arising from my dangerous condition, was the apprehension of my Arch Enemy and Accuser, Sathan, preparing, and ready to prefer at the Bar of Divine Justice, a long Role and Inditement of my great offences, attested too by my own Conscience, (which is more than a thousand witnesses) as also the legal and just punishment of them; Hell, Eternal Death and Torment; I say again, with all humble and reiterated thankfulness, I then petitioned my Almighty Saviour, who delivered me out of the Belly of this Whale, and gave me a reprieve from Death; stood by me, as he did by *Paul* in the storm, and bad me be of good comfort, since Sathan the Accuser of the Saints was cast out, and overcome in his Victory; his Indictment and Role of my Sins, conceal'd and nailed upon his Cross: That my Conscience was both cleansed, and pacified, through the washing of his all-purifying blood; And that Divine Justice was satisfied to the uttermost, by his active, and passive obedience and sufferings, he being made sin for me, that I might be made the righteousness of God in him; Yea, that he was made unto me of God, righteousness, and sanctification, wisdom, and redemption; That my life was hid in him with God; And that he had given unto me Eternal Life: And that when he shall appear, I shall appear also with him in Glory.

Act 27. 24.
Rev 12. 10.
Hos. 2. 14, 15.
Col. 1. 20.
2. 14.
Heb. 7. 25.
Chap. 10. 22.
Rom. 5. 17, 18.
2 Cor. 5. 21.
1 Cor. 1. 30.
Col. 3. 3.
Joh. 10. 28.
Col. 3. 4.

Blessed Saviour, with these Cordials thou didst, thou dost revive

vive and rejoyce my Soul; and in great mercy didst answer my Prayer, and restored both my mind and body, to perfect health. For which, I bless thy name, and record thy praise here, and in this following Hymn.

The REPRIEVE.

Ejaculation or Hymn.

{Sing this to the Tune of the 100. Psalm.}

Lord, how uncertain, full of change,
Is our lives State! now well, anon
Deaths Image; as though man (O strange!)
Was Natures true Camelion.

Our Youth and Beauty, like a Flower, Isa. 28. 1.
Withers, as soon as look't upon;
Much like the Gourd of Jonah's *Bower,*
An one Day liv'd Hephemeron. Jonah 4. 6, 7.

Sin is the Nimrod, *and the first* Gen. 3. 17.
Tyrant, that did both Worlds subject;
To Floods, Stormes, Earth-quakes, and accurst Gen. 6. 5, 6, 7.
Mutations, (Wars) that Royal Theft.)

My Microcosme a witness oft,
Was, and is still of this sad truth,
Shaken, and under Water brought,
With coughs & rheums, even from my Youth.

The effect of this Earth-quake, at last,
Like others, (which presage no good,) Mat. 24. 7.
Was to make Chasmes, and Waters cast
Out of my entrails; ting'd with blood.

At which agast, I trembling fell
Into a clammy and cold sweat;
Was wrackt with thoughts of Death and Hell,
Of Sin, and God's dread Judgment Seat.

Luk. 5. 31. *Then my Physitian, Lord, thou wast;*
Stopt mine, by opening a Vain
1 Joh. 1. 7. *Of thy own Blood; and my Soul cast*
Into that Bath, which cur'd my pain.

Thus Gallen, Esculapius,
Thou far excel'st; mad'st me all whole,
1 Cor. 15. 26, 54, 55, 56. *And by o're-coming Death for me,*
Cur'd both my Body, and my Soul.
Joh. 10. 28. Joh. 11. 25, 26. *Thou gavest to both new life, that I*
Being freed from fear of shame, and death,
Might live in thee, and never die;
And praise thee, whil'st I have my breath.

Thou art, Lord, my Catholicon,
1 Cor. 10. 4 *A certain Cure of each Disease,*
The only Rock I rest upon;
My Joy, my Cordial, and my Peace.

Amen.

ARGUMENT.

Upon God's Fatherly, and manifold goodness, in delivering me from Death, and giving me a merciful recovery out of five several dangerous sicknesses. Viz. *From a deadly Surfeit in my Childhood, from an inclination to a Consumption, for many Years in my Youth; And in my elder days from a painful Cough and Plurisie: From two dangerous Agues; And from many other like Disasters.*

Soliloquium, or Discourse.

Gen. 2. 17. THe tremendious curse, for Man's sin, and rebellion against God his Creator, is Death, temporal and Eternal. The Quarter-Master and Harbinger of Death, is sickness, who prepares as soon as we were born, (for even then we begin to die) matter, or food, (corrupt humors, and innumerable diseases)

diſeaſes) for this all-devouring Monſter; together, with unremovable quarters, until according to the Proverb, He hath eaten us out of Houſe and home; So that this our dying Life, is but a living Death. Lord, as all have ſinned in *Adam*, ſo all in him are dead; witneſs that thy juſt Statute, and Sentence, It is appointed unto all Men once to dye: To which Law (as acknowledging my ſelf a ſinful Son of *Adam*) I humbly ſubmit, and have theſe five times entertained Deaths fore-runners, or Vanguard. The firſt of his Meſſengers, was a ſhort, yet dangerous Surfeit, in the time of my Childhood; out of which, by thy bleſſing upon the means, uſed by a friendly Phyſitian, I was ſpeedily recovered. The ſecond, was a continued defluxion of Rheum, which cauſed a conſtant Cough, and inclined me for many years (in the entrance of my Manhood) unto a Conſumption. By this correction, Heavenly Father, thou didſt moſt wiſely bridle, order, and allay the ſtrong and indomitable Luſts of my Youth; that beholding daily, Death, thy Sergeant, at the Door, I might fear to act wickedneſs, and ſubmit to thy Diſcipline: This friend of Death (which thy mercy and wiſdome made in a ſence, a friend, unto me) by thy ſpecial providence, and ordering me to uſe fit means, was, after many years ſpace, and at a time, and in a place, where that Diſeaſe was always before dangerouſly afflictive, diſcharged alſo, and I wonderfully, and perfectly recovered. The third aſſailant, was a deadly Pluriſie, the conſequent and uſual effect of a long and violent Cough, which by a terrible pain, and ſtitch, made my breathing (the neceſſary Servant and Bellowes of Life) painful; which after divers Moneths ſuffering, and fruitleſs uſe of many remedies, Thou, O Lord, that heareſt and anſwereſt Prayer, heard mine; and by thy bleſſing upon a Plaiſter laid to my Stomack, and a Purge, didſt in one Night and a Day free me from all pains, Coughs and Diſtempers, to the admiration of my ſelf, and Relations. The fourth Allie, and Spie of Death, was a violent Ague, whoſe eight Hours hot fits might well deſerve the Name of a Feaver; This ceaz'd upon me at *Homby*, where thy providence, O Lord, by this thy Attachment, freed me from a worſe, becauſe illegal detainure; Theſe fiery Fits, (the very ſhaddows of Hell) at a certain Hour every other Day, for ſome Weeks, like a well-ordered Regiment, made their aſſaults; and as ſo many *Roman* Rams, or whole Cannon, battered all my Rampires of Earth, the out-works of Nature, preparing, and making a breach for their General (Death) to enter at. But even then alſo, O moſt gracious God, and Father, the only expert Phyſitian, that cureſt both Body and Soul, Thou freely, without any Fee, (for alas, I had nothing of merit to give

Rom 5.12,17.
Heb. 9.27.
Pſal. 65 2.
Jer. 8.22.

thee) Visited me, and didst attend to my cry, and pittied my many sighs, and groans; walking with me in this Fiery Furnace; so that although I was often burning, like *Moses* Bush, yet I was not consumed: Yea, thou mad'st these Brats of sin, and death, instead of Destroyers, my Refiners: Diseases and afflictions being not punishments to thine, and beginnings of Hell, as to the wicked; but like the Purges, Vomits, and Blood-lettings of a skilful, and loving Father, and Physician, for prevention; and for the cure, not for the destruction of thy Children, and Patients; according to thy Word, this shall be the fruit, to take away their Sin.

Dan. 3. 25. Exod. 31. 2.

Isay 27. 9. Psal. 119. 75.

Praised be thy Name, O Lord, that in much loving kindness and faithfulness, hath alwayes afflicted me; and didst then also, after a few Weeks, give me a perfect recovery, by thy blessing, upon the Medicine of a poor Widdow, even after that the utmost endeavours of a skilful Doctor proved uneffectual.

The fifth, and last dangerous encounter, was with another Pursivant of Death, a second painful and perilsome Ague. From this Ague, also, after three very accute fits, thou gavest me a happy and healthful recovery. Lord, what shall I render unto thee for these five most gracious recoveries, and as it were new lives; And for thy deliverance from many other lesser Distempers? Yea, what have I to return unto thee, since all I am is thine, and all my most spiritual Sacrifices are lame, weak, and sickly? Lord, although such were forbidden under the Law, yet under thy Gospel we have a great High Priest, which takes away the iniquity, and infirmity of our holy things; in whom thou hast declared (even from Heaven) that thou art well pleased with us; And who is that compassionate Physician, that came not to heal the whole, but the sick? Blessed Saviour, heal now the infirmities of my Soul, as thou hast done these of my Body; That according to thy promise, the dumb may sing, and the lame may skip, as the Lamb; Yea, open thou my Lips, and my Mouth shall shew forth thy praise; O Lord God, what is Man, that thou visitest him, or the Son of Man, that thou regardest him? That as a Father, and Nurse, thou shouldest watch over us, from Morning to Night, and from Night to Morning; That the left hand of thy gracious providence, should be alwayes under my head, and that the right hand of thy unchangeable and fervent love, should continually imbrace me; That thou shouldest lead me to Heaven, by the Gates of Hell. That thou shouldest wound me, that thou mightest heal me. Humble me, that thou mightest exalt me. That thou shouldest exercise me with sickness, to teach me how to overcome Death, The height and summ total of all sick-

Deut. 15. 21.

Exod. 28. 38.

Mat. 3. 17. Mat. 9. 12.

Isa. 35. 6.

Psal 8. 4.

Cant. 2. 6.

sicknesses. O for ever blessed be thy Name, that gives me not only believingly, but practically, and feelingly, to seal the truth of that cordial Word, that saith, That tribulation brings forth patience; and patience, experience; and experience, hope; which makes us not ashamed: Wherefore my heart, which thou hast enlarged; my lips, which thou hast opened; and my life, which thou hast thus often renewed, (through Grace) doth praise thee this Day, for these, and all others thy great Mercies; and desires to perpetuate my thankful acknowledgment in this, and the following Memorial to all Generations. Rom. 5. 8.

Amen.

The BETHESDA.

Ejaculation or Hymn on the former Subject.

TRue, is that Axiome, since the Curse,
(Best things corrupted, become worse,
Than others, which are less refin'd.)
By Man, and Angels fall, we find,
This truth confirm'd; yea, our best meats,
Putrified, are Diseases Seats.

Hence came my Surfeit, by that food, *Meditation upon my Surfet.*
That pleas'd my taste; was sweet, and good.
This tempted me to an Excess,
That alwayes brings forth Putridness,
Which Nature striving to cast out,
By Vomit, made me sick throughout.

This first assault, Thou Lord withstood,
Of Death, thus withering my Bud
Of Childhood; And by Friends advice,
Purg'd out my sickness, and its vice;
Restoring health to me, and joy
To Parents; grieved by my annoy.

All sins a surfeit, and abuse
Of what is good; through our misuse,

A Lust, rebelling to Excess,
And yet a want of Holiness;
Lord, vomit, Purge me, and supplie
Thy Grace; so shall I live, not die.

Meditation upon my inclination to a Consumption.

Man's Life, from Birth, doth hasten on
Towards Death, by a Consumption
Of moisture Radical; like Lights,
We waste this Oyl by burning bright;
But Rheums, and Coughs accession,
Addes Wings to Dissolution.

Such was my state for many Years,
Which ballanc't me 'twixt hopes and feares,
Until in Mercy thou though'st good,
To bless the moans, drie up this Flood
Of Mall-concocted humors; So,
That it no more my Earth o're-flow.

O Lord, the streames, that drown'd my Soul,
Are wicked Lusts; let Grace controle
This Deluge, lest it more and more
Consume thy radicating store;
That Body, Soul, restor'd again,
May be with full of Grace, not wain.

Meditation upon my Pluriſie.

As Art, by Succors, Forcers, mounts
Waters, upon a like accompt,
Rheum pumping Coughs, raise it, and Aire,
Above, out of their place. Hence are,
Those stitches, pains, and Pluriſies,
Which us indanger, and Disease.

The Night before my Cure, was a Night of Thunder and Lightning.

Such was the cause, such the effect,
Of my third sickness; whose Aspect
Presight'd, and made way for Death,
By Stitches, Coughs, shortness of breath;
Yea, all one Night, to add to pain,
Thunders did roar, and Lightnings flame.

When thus upon thy wrack, I lay,
Lord, thou didst turn my Night to Day;
And answered from thy glorious Throne,
My prayers, teares, my sighs and groans;

And blest weak means, refresht my Soul,
And on a suddain made me whole.

A wonder next a Miracle,
Was this my quick recovery,
Which merits, Lord, a Pyramid;
A Trophy, that cannot be hid,
Of praise: That Saints, in after Days,
May bless, love, trust in thee alwayes.

Lord, frothy Distillations,
Lustful Inflammations,
Shorten still thy Spirits breath,
Threatning to me a worser Death;
By pricks of Conscience, and Heart grief,
O give unto my Soul relief.

Dry up, O Lord, these Springs of sin,
That do obstruct thy breathings in
My sickly Soul; Let Conscience be
Freed from its pains, as cleans'd by thee; 1 Joh. 1. 7.
So shall my Soul and Body live,
And to Thee living praises give.

The Bodies Earth-quake, Agues are, *Meditation upon his two Agues.*
Shaking us like a pent-up Aire;
Then breaking forth through our Earths pores,
It casts out Flames, and Waters store;
Imbalming us with sweat, as't were
To fit us for our Sepulchre.

Such was my two last Sicknesses,
Deaths prelude, and a long recess
Of Health, which no Court-Pagentry
Could flatter, for to stay with me;
Nor yet my Office, which transfer
I did to God's Commissioner.

An all-controling Ague, (which
Like the Familiar of a Witch)
Did haunt me, at set-hours each Day
At first, till Mercy did allay:
And to each other, chang'd my fit,
Lest I should be burnt up by it.

Here ſometimes I, as frozen lay,
Shaking for cold, as Seamen ſay
Thoſe do, neer the North pole; Anon,
Burnt up, as one i'th torrid Zone,
For eight Hours ſpace; at whoſe retreat,
I almoſt drowned was with ſweat.

Thus alternative, cold, and heat,
Predominant were, in the ſame ſeat
And ſubject; So the Scriptures tell,
Sinners tormented are in Hell;
Mat. 8. 12. *Where weeping, wailing, gnaſhing Teeth,*
Shew cold, and heat, and eaſleſs grief.

Out of this Agniſh, Hell, in which
I twice was caſt, ſome Tears betwixt;
I cryed with David, Jonah; *Then*
Pſal. 34. 6. Jonah 2. 2. *Thou ſaveſt me, as thou did'ſt them:*
Wherefore, as they, ſo I will bleſs
Thee in my Heart, Tongue, Life, and Verſe.

O Lord, I have (ſince Life) began,
Been ſick of a Quotidian,
Which ſometime doth me greatly ſhake,
With faithleſs fears, which makes me quake;
Anon, mad Anger boyles my blood,
Breaths out ill humors, like a Flood.
O purge out quite this Malady,
And paſſions tune to Harmony.

So ſhall ſuch holy temp'rament
Give health to both, with ſweet content;
Phil. 2. 12. *And fear, thus ſp'rit'aliz'd ſhall bring,*
Pſal. 69. 9. *No trembling, but what's good, 'gainſt ſin:*
Yea, Anger ſanctified, ſhall ſtill
Burn up, and caſt out what is ill.

ARGUMENT.

Upon my ſight of a dead Corps, and the Contemplation, that Death is the Compleatment of all Diſeaſes; and therefore will be (the Lord knows how ſoon) notwithſtanding thoſe my former Recoveries, my laſt, and incurable Sickneſs; but not my Conquerer, ſince Death is ſwallowed up in Victory. 1 Cor. 15.3,4.

Soliloquium, or Diſcourſe.

WHat a lively Moniter is this dead Carkaſs! the Daily News of Mortality hath not moved me ſo much, as the ſight of this one Trophy of Death. Reports deliver things by whole ſayle; and from others, when the Eye, more feelingly, gathers a truth from many particulars, as being its own Judge, Witneſs, and Informer, The common ſounds of Death, Poſts through our Eares, without any ſtop; whereas the Spectacle thereof, by a ſelf-application, Innes even in our Hearts. The diſtreſſed Soul, being fled, unbodied, unhouſed; and the battered Citadel ſurrendered into the Enemies poſſeſſion; Loe, how the Succeſſors of ſin do Patrizare, trampling upon theſe mud Walls, and demoliſhing this Manſion of Clay; The Luminaries of the Body, which uſed to ſhine with a living brightneſs, like the Gelly of a ſliding Meteor, lye now intombed in darkneſs; And that ruddy hue, which gave the name of fleſh, to this whited Earth, hath either changed its colour, or its place: Every particular Member hath now left off its motion, and reſts manacled in a long, and a breathleſs ſleep; Yea, the whole Body is made ready for its Burial, lies imbalmed in a cold ſweat.

It's better to be in the Houſe of Mourning, than of Mirth; to be humble, than ſecure: whil'ſt my Eye amazedly wanders over theſe dead Limbs, methinks, in them I view the true Anatomy of my own fate; and read in pale Characters, that immutable Decree, It is appointed to all Men once to dye. O Lord, ſince this is thy will, and the Law of Nature; give me grace to ſeek out my Enemy, rather than ſuffer my Enemy to ſeek out me; that ſo my preparation, may leſſen both my fear and danger. Since the ſuddain aſſault of ambuſhments, annoy more, than the open force of pitched Battails; and the unexpectedneſs of death's approach, terrifies, and hurts more, than his mercileſs Dart: Eccl. 7. 2. Heb. 9. 27.

1 Cor. 15. 31. Luk. 16 22,23. Wherefore let me dye Daily, with Saint *Paul*, that when I cease to dye, I may begin to live; rather than dye but once, and ever, with the rich Glutton in the Gospel. The light of the Body is the Eye, and the Eye of the Soul is Faith; the one of these I must lose, the other I may lose. O Lord, which only giveſt light in darkneſs, grant that when I ceaſe to ſee Vanity, I may begin to view thee; not through a fleshly perspective, as now, but ſpiritually, in a far more excellent manner; And when my Soul is diveſted of theſe Rags of Fleſh, and freed from her dull, and ſleeping Earth, ſhall appear naked in thy Preſence; Cloath her with the Robes of beauty, and glory, as having already given her a new Name, the Wedding Garment, the beſt Robe; that ſo when Death ſhall be ſwallowed up in Victory, and the numberleſs automes of my duſt, through thy power, new-molded into a Body, my Soul may make a re-entry; from which incorruptible and inſeparable Union of Parts, may proceed, an Eternal perfection of Immortality, and Glory.

Rev. 2. 17. Mat. 22. 11, 12. Luk. 15. 22. 1 Cor. 15. 54.

Amen.

The TRIUMPH.

A Corolary Poem on the former Subject.

Out-face me not, Grim Death, as though thy hate
Ingraved in this dead Corps, could make my fate
Unhappy; bright Mettals, ag'd with ruſt,
Are poliſht beſt, by fretting them with duſt.
And the Refiner, melts with Fire, his Ore,
To make it purer than it was before.
What, though a poiſonous Waſp thou art, as Bred
Of putrid matter; Death by Chriſt, is dead?
Or if that Natures Lyon, ſtill thou be,
A Sampſon; Lyon (ſure) thou art to me.
Tryumph not then, ſo proudly o're this duſt,
As though it was not laid up here in truſt;
Nor vainly think that this ſad Chaos can,
Make me believe no Life, becauſe no Man;
Bodies are but the Souls Seat, which in caſe
She leaves, we live ſtill, though we change the place.
The naked Grain, which from the Seeds-Man's hand,
Falls to be buried i'th furrow'd Land,

1 Cor. 15. 54. Judg 14. 8.

Corrupts,

Corrupts, then Springs in a new forme. So we,
Once Mortal, put on Immortality; 1 Cor. 15. 53.
Thou being but God's Chinick, to reverſe
Man to his firſt Materials; that his Herſe
May be a Phœnix *Neſt; from whence ſhall riſe,*
When our Sun ſhines, a Bird of Paradize.

The CIRCLE.

Another Corolary Poem of Mortality.

TEll me, fond Man, what Joy thou haſt
In Courting Pleaſures, or to taſt
Theſe Earthly vain delights; ſince all,
Add but degrees unto thy fall.
No ſooner Nature hath begun, and done
Her work in thee; but it's undone.
Ripe Tears no ſooner calls thee Man,
But Age makes thee a Babe again.
Thus Circular, is Mans courſe, our Birth,
Derived from Duſt, returns to Earth;
Being only Statutes made of Clay,
Once to be viewed, then thrown away;
Experimental Figures, wherein Features
Are drawn, thereby to Limn out rarer Creatures.

ARGUMENT.

Upon God's merciful Preſervation of Me, and my Family in health; in a time of a General Sickneſs, and Mortality; which broke forth under the Uſurpation of Oliver Cromwell.

Soliloquium, or Diſcourſe.

NAtions, in the Holy Scriptures, are compared to Seas, which have their Calmes, and Stormes; their Ebbes and Flowings: So theſe have their Peace and War, health and ſickneſs, in a continual Viciſſitude. O that theſe changes would prepare us for our laſt, great, certain, and yet uncertain Change. Pſal. 93. 3, 4.

England! and I in *England*, bear witness to all this; as having seen, and experimented its truth: particularly that of health, and sickness; when of a suddain, (as in the Dream of *Pharaoh*'s Kine) our flourishing health was devoured, by lean and macerating Diseases. Wherefore, let us humbly acknowledge, that the Lord alone Raigns in Heaven, and in Earth; that he wounds and heals; he bringeth down to the Grave, and raiseth up; and that, to God the Lord, belongs the Issues of Death. O Almighty Saviour, thou art not only stiled in Scripture, The Lord, and General of animate, but also of animate Hosts; As of the Stars, Hail, Snow, and of Diseases; which last sort of thy Militia, during his Rule, (that ambitiously called himself our Protector) I saw quartered under thy Sergeant, Major Death's Colours, for many Moneths, in the Towns and Houses round about my Habitation. During all which time, thou O Lord, didst most graciously give to me, and my whole Family, a Protection from these troublesome and unwelcome Guests; Blessing us all with a happy and un-interrupted health. O most liberal and bountiful God and Father; singular favours, (such as this) calls for from me; singular praises and acknowledgments; since not any goodness in us, above our Neighbours, caused this distinguishing mercy: For we were, and are sinful beyond others; but thy free Grace, who delightest to do good, as being full of Bowels of pitty and compassion, and shews Mercy to whom thou wilt shew mercy. Wherefore, O Lord, since thou art not like to ill-natur'd Man, but givest without grudging; yea, hast promised more to them, to whom thou hast already given much; Add I beseech thee this Grace, that I may exceed others in real thankfulness, as thou hast made me to precede many others, in this, and the like favours. In testimony of which great and special Mercy to me, and mine, in our preservation; I humbly present to thee this Cordial acknowledgment in this, and the following Psalm of Praise.

Amen.

Gen. 41. 12, 3, 4.
Psal. 93. 1, 2.
Deut. 32 39.
Psal. 68. 20.
Psal. 148. 23. 8. 11, 12.
Exod. 9. 8.
Exo. 12. 29, 30.
Exod. 34. 6, 7.
Exod. 33. 19
Jam. 1. 5.
Mark 4. 25.

The PROTECTION.

Ejaculation or Hymn upon the former Subject.

WHen Sin becomes Universal,
No wonder Epedemical
Diseases answer Justice call,
Making each House an Hospital:
Such was unhappy England's *fate,*
When a Usurper Rul'd our State.

Then

Then Lord, unto my Family,
Thou wast a healthful Sanctu'ry;
Thy Mercies great Indulgency,
Freed us from thin Mortality:
Made Us to Goshen-*like, when fear,*
Sickness, and Death, Triumphant elsiwhere.

Esay 8. 14.

Exod. 8. 22. Chap. 9. 26.

Sad was these times, when Corn and Grass,
Like to their owners, withered was;
For want of help to Inn, (alas!)
And tend them; yea, to such a pass,
Were many Housholds brought before
It ceast, three parts were sick, or more.

Good God! how free's thy Grace? how great
Thy Love? how sinful, uncompleat
Am I? the Subject, Stage, and Seat
Of Favours, which I here repeat
With Praise, since thou protection grants
To worst of Sinners, least of Saints.

Feavers, O Lord, of Luxury,
Tumors of Pride, and Vanity,
Dropsies of swelling Gluttony,
Agues of sad Apostacy,
Most Families do now infest,
Make Sick; O do thou mine protect.

And let not an Egyptian *Night*
Of Error, now Eclipse the Light
Of Goshen; *but let thy might*
Preserve their Families upright;
So shall our Houses Churches be,
And give all Glory unto Thee.
Amen.

Exod. 10. 23.

Colos. 4. 15.

ARGUMENT.

Upon God's gracious Preservation of my Horses, and other Cattle from dying, in the time of a great Murrain, under Oliver Cromwell's *Government, when many of my Neighbours were very much damnified.*

Soliloquium, or Discourse.

Josh. 7. 1, 5. 2 Sam. 21. 1. 2 Sam. 24. 12, 15.

AS *Achan*'s sin, let *Israel* blood; So *Saul*'s guilt of blood, made *Israel* fast perforce, in three Years of Famine. *David*'s pride in Numeration, concludes in *Israel*'s humiliation, and Pestilential substraction: And the High presumption of the Princes of the *Philistines*, in the captivating God's Ark, ends in the shame and reproach, Plague and destruction of the People of their principal Cities, *Ekron*, and *Ashdod*: to all which Examples, the Poet bears witness; *Delirent Reges, plectuntur Achivi.*

1 Sam. 5. 1, 3, 5.

Numb. 16. 1. 31, 32, 46, 47, 48, 49.

As *Israel* suffered for *Korah*, *Dathan*'s, and *Abiram*'s Rebellion; So *England* was punished with several Judgments (as I humbly conceive) for *Cromwel*'s unfaithfulness, and ambition; witness the great and strange Plague amongst Horses, and other Cattle; and which was very remarkable, it raged most amongst his Troops, the Pillars of his Pride. Not, but that in all these Inflictions, the Peoples Sins was the principal cause, and the Princes offence, as it were, the shooing-horn, to pull them on them; as the Holy Spirit witnesses, as to *Israels* Plague. The anger of the Lord was kindled against *Israel*, and he moved *David* against them, saying, go and number *Israel*, and *Judah*. That is, he permited Sathan to stand up against *Israel*, and to provoke *David* to number *Israel*; as it is clearly held forth, in the first of the *Chronicles*, Chapter the 21. Vers. 1.

2 Sam. 24, 1.

But to return, This Plague, or Murrain was so contagious, that it cleaved unto the very Walls, Planks, and Mangers of Stables: insomuch, that the fresh and untainted Horses, brought and placed in them, to supply the former loss, were presently infected, and dyed; alike Mortality was also amongst other Cattle: So that it is hard to say, whether the dying groans of Beasts and Horses, or the Cryes of the Husband-men, and Carriers, and those whose livelyhood was swept away by this Beasom of destruction, was the greater.

O most gracious God, who in the midst of these general Losses, and Complaints, preserved my Stock untoucht, and intire; not for my righteousness sake, which is as filthy Rags, but for thy mercy sake: Accept I beseech thee this my thankful acknowledgment, of thy singular goodness, and Fatherly providence amongst the rest of thy mercies, which according to thy own example, and thy Saints, my duty, and thy command; I desire to record, and declare to my Childrens Children, and to all future Generations; that when through the Redemption of my Saviour Jesus Christ,

Isa. 5. 1. Deut. 31. 19, 21, 22. Exod. 15. 1. Jud. 5. 12. 2 Sa. 22. 1.

thou

thou ſhalt tranſlate me to praiſe thee in the Heavenly Chore of glorious Saints and Angels; They and thy People in ſucceeding Ages, may continue to praiſe, and bleſs thy Name here upon Earth, and be incouraged by thy manifold favours to me (thy poor Servant) to fear, love, and truſt in thee for ever. Lord, ſince thy Glory, and the good of my own Soul, and others, is my only end in this Work; Let it receive a bleſſing from thee.

Amen.

Pſal. 28. 7.
Pſal. 33. 3.
Cant. 1. 1.
Rev. 9. 9.
Rev. 14. 3.
1 King. 4. 32.
Eph. 5. 19.
Coloſ. 3. 16.

The SHAMBLES.

A Corolary Poem on the former Subject.

WHence is it, that the ſtately Stalls for Horſe,
Of Noble Men are empty; And perforce,
The Grooms do idly wait, bewaile the fate
Of their dead Steeds; who ſeem to lie in ſtate,
Like ſome in our proud Age? yea, Gentry fear,
No courſe at Brackly *will be run this Tear,*
For want of racing Barbes; *And that their Hounds,*
Will ſurfeit with much Horſe-fleſh; be unſound
For want of Exerciſe; and Troopers cry
Old pay will not ſuffice new Horſe to buy.
Why? are our Fields Untill'd? why doth our Grain,
Now ſow it ſelf, before brought home again,
For want of Teames to Inn it? And the Road,
Through Carriers loſs of Horſe, ſo thinly's troad?
Yea, Dairy-men, and Graziers, throw up Ground,
Becauſe their Sheep and Cattle die unſound?
Our Oracle, God's Word, gives anſwer, Thus,
All Plagues are fruits of ſin; And the firſt curſe,
Which like the Jewiſh *Leproſie infects,*
All that is ours, (though Creatures innocent)
As be'ng on Us, in part, a Puniſhment.
Thus Rulers, righteouſly do confiſcate,
Not only Rebels Lives, but their Eſtate;
And Princes uſe, for faults in the Non-age,
Of a beloved Son, to whip his Page.
O let our ſinleſs Brutes, ſad dying moanes,
Stir up in Us Offenders, hearty groanes
For all our ſins, their Plague: ſo ſhall this loſs,
To Us become a bleſſing, not a Croſs.

Gen. 3. 39.
Gen. 3. 17.
Gen. 3. 19.

Lord, though my fault did greatly contribute
Unto this common harm, yet at thy suite,
This Judgment thou on others laid; Let fall;
Sparing my goods, who was a principal;
Preserving unto Admiration,
My Stock, in this so great Contagion.
Lord, as thy Mercy here was singular,
So let my praise, the common pitch, as far
Transcend; That so thy favours magnitude
May not bring forth, make great, ingratitude
In Me; Who, for thy Preservation,
Offer my self for an Oblation.

Amen.

ARGUMENT.

Upon God's gracious Providence, in the seasonable quenching, and preserving, Eleven times, four of my Houses, (then in my possession) from being burnt down, and destroyed; And that without my suffering of any considerable loss.

Soliloquium, or Discourse.

Numb. 16. 31. 32, 33.

Gen. 7. 20. 21,22,23. Numb. 25. 9.

Gen.19.24,25.

OF all inanimated Instruments of God's curse for sin, none have been so violent, irresistable, and destructive to Man, as the four Elements; because of all sublunary things, they possess the largest extent; and therefore have the greatest power, and influence: Witness the Earths tremendious swallowing up the Tents, and Families of rebellious *Korah*, *Dathan*, and *Abiram*; and the destructive and ruinating *Antiochian* Earth-quakes; The Universal Deluge in *Noah*'s time by Water; The great Mortality and destruction of the *Israelites* in the Wilderness; and our late dreadful Pestilences in *London*, proceeding from the corruption of the Aire; and the fearful and unparallel'd Visitation of *Sodom* and *Gomorrah*, by Elementary Fire.

Of which four Fundamental Simples, and sole Ingredients of our lower Creation; None is so terrible, so tormenting, so swift, and so indomitable, as the Element of Fire: and therefore not only the unsupportable pains of Hell, are held forth to us in

Scripture

Scripture, by Fire; But flaming Fire is already irrevocably ordained by the Lord (as the bleſſed Apoſtle *Peter* witneſſeth) to bring up the rear, and to be the laſt, and the moſt deſolating Judgment upon this wicked World; The ſad, yet lively figures of this laſt Fiery Deſtruction, are the Burnings of Houſes, Towns, and Cities, particularly that of the great, famous, and ancient City of *London*, in the Year 1666. Againſt which City, thoſe *Ignation* Fires, marcht with ſuch a large and fearful front, that they deſtroyed, and laid in Aſhes, in three Days, the glory, labours, and expences of two thouſand ſeven hundred of Years. Iſa. 30. 33. 2 Pet. 3. 7, 10.

O gracious God! hath Fire been ſo raging, unmerciful, and deſolating to many thouſands of Houſes and Palaces, in *London* and *England*? hath it now, and heretofore, impoveriſht, and undone many thouſands of Perſons, and good Chriſtians? what cauſe have I (a ſinner, above others) to record and acknowledge thy great and continued mercies; for no leſs than Eleven times quenching the Fires begun in Four of my Houſes, (lately in my poſſeſſion) and for preſerving our Goods from any conſiderable Damage?

O let thy Goodneſs and Mercy, that was virtually Water, to allay, and put out theſe judicial and terrene Fires, kindled by my ſin; as well as though the malice of Enemies, and careleſneſs of Servants, be as Oyle, to cauſe the Flames of my Love and thankfulneſs, ſo to mount aloft, that they may be heard, and ſeen afar off; even of all that ſerve, and truſt in thee in theſe three Nations; That they in the conſideration of theſe, and of others thy marvellous loving kindneſs to me, declared in this my poor work, may praiſe thee with me alſo; Yea, let this holy and Heavenly Fire, conſume and burn up whatſoever is not thy goods, and furniture in me; and deſtroy every Image of Jealouſie, any Luſt that Sathan hath ſet up in thy Temple, my Body; or upon thy Altar, my heart; ſo ſhall my whole Man (like thy Houſe conſecrated by *Solomon*) be repleniſht with thy brightneſs and glory: yea, being thus filled with the Holy Ghoſt, my Life and Soul ſhall ſhine like holy *Stephens* Face, thy Proto-Martyr, and Confeſſor here, and both Soul and Body hereafter to Eternity, ſhall be made like unto my Saviour's glorious Body: For we know that when Chriſt, who is our life, ſhall appear, we ſhall alſo appear with him in Glory. 1 Cor. 3. 16. 2 Chro. 5. 13, 14. Act. 6. 15. Phil. 3. 21. Col. 3. 4.

Amen.

The EXTINGUISHER.

Ejaculation or Hymn upon the former Subject.

How blest, and Heaven-like, was Man's State in Paradice;
When nakedness, with goodness cloth'd, was of a greater price
By far, than Cloth of Gold, imbost with Diamonds,
Rubies, great orient Pearles, and other precious Stones!
There was no need, nor pompous use of Houses fair,
To live, lodge, Banquet in, or fence from Wind, cold Aire,
Or Summers heat; Grass ever green, imbrodered
With various colour'd Flowers, was his sweet Bed;
The Earth, his Table was, spread with variety
Of gustful Plants and Herbs; yea every fruitful Tree,
As Servitors, present his Smell, Eye, Hands, and Tast
With all kinds of the vareſt Fruits, and delicates:
Above the rest, was that, Nature preserving Trce,
Of Life, giv'n him to feed on to Eternity.
By Day, his large previllion, was the Azure Skie,
Glorious like Heaven, through the Sun's light; his Canopie,
Also by Night it was, though chang'd, and altred clean,
As being spangled o're with Stars, like a new Scene.
O wretched Man, who by thy own rebelliousness,
Hast forfeited this Patent of true blessedness;
And art most justly out-law'd, and by sin cast out,
Of this, thy first condition; And be-set about
With miseries: hence is it, that each Element,
Of which thou art compounded, is revengeful bent
Against thee; that the glorious Sun, whose Heavenly Fire,
Was made to warm, and cherish thee, is through God's Ire,
By its refracted Beams, thy great Tormentor: Hence
The Aire is full of Thunders, Tempest; and with cold condenst,
Powers forth, the down-Snow, and canded Hail, with Rains,
Like Floods. Witness the Indian *Spouts, and Hurricanes;*
The Seas, and Rivers, now have leave to pass their bounds,
And make that Sea again, or Lakes that was drie ground.
Hence is it that our Mother Earth, out of whose Wombe,
So many kindes spring forth, unnaturally becomes
Their Tombe, before their time; And with a trembling Jaw,
Devours her Off-spring; swallowes up in her vast Maw
Whole Townes; yea, Towring Cities, and the swelling Streames,
Of Rivers deep, making proud Mountains, humble Plains.

Hence

Hence is it, that wild Beasts rebel 'guinst Man, their Soveraign Lord;
Nimrods *oppress, and Brothers fall by Brothers Sword.*
These fearful fruits of Sin, and of first Adam's *Fall,*
Was the ground Plot, Impulsive cause, Original,
Of Houses, Towns, and Cities; Then necessity,
Was Man's Surveyor, But now Pride, and Luxury;
Which changed hath our Fathers Caves, Tents, Cottages,
To Castles, Towers, like Babel, *stately Pallaces,*
And costly Buildings; Four such, Lord, for my rich lot,
Thou gavest me once; built, furnisht to my hand, what not?
Nay more, that love, and mercy, might thy bounty match,
Eleven times thy good providence, kept only watch,
And blest the meanes, to quench those Flames, that had begun
To Ceize House, Goods, upon sins Execution:
Tea once, the side pitnce of a Garret, was on Fire, put out,
Without the knowledg, help of any Person (wonderful throughout!)
In all these Fires, our Damages was very small,
When Neighbours lost fair Dwellings, Houshold-Stuff, and all
Their precious things. Wherefore let this thy goodness be,
By me, O Lord, Recorded to Posterity.
That what's deficient here, to celebrate thy praise,
May be supplyed by them in time, and length of Days.
Dear God, to give, preserve from harm, Four pleasant Seats,
Was thy great act of love, and care; made more compleat,
In giving, gracing me poor sinful Hut of Clay,
To be thy Temple, and thy dwelling Night, and Day: 1 Cor. 3. 16.
But wretched Man I am, and mad, that in return, 2 Cor. 6. 16.
Have oft essai'd thine; yea my one House to burn,
By Flames of Lusts, which from the middle story, my vil'd heart, Rom. 7. 24.
Flamed through my Eyes Balcons, and fill the highest part,
My mind with smokie darkness; so that Flakes of Fire,
Indangered thence, my Neighbours House, yet hath not thy just Ire,
Good God, left me, thus foolishly by my own act,
To be burnt down: but in remembrance of my firm contract
To thy dear Son, my Spouse, thou didst bind up, restrain,
Sathan, that unclean Sp'rit, the Wind that blew that Flame;
Tea, pour'd by th' hand of faith, thereon my Saviour's blood,
Which dampt those Fires; repair'd, and made thy Structure good.
Lord, am I a Bankrupt, unable to repay,
My Debt of Gratitude, for favours every Day;
Deliverances from many Dangers Temporal;
What shall I render for these Mercies spirituals?
Lord, I am wholly thine, by right of Creation,
And thy Son's purchase, constant preservation;

Wherefore accept thy own, my all: Let it suffice,
Since Soul and Body is thy living Sacrifice.

Amen.

ARGUMENT.

Upon God's gracious preserving of me from being Burnt in my Lodgings in Summerset *House.*

Soliloquium, or Discourse.

Psal. 19. 2. DAy unto Day uttereth Speech, and Night unto Night sheweth knowledge, as to the constant, gracious, and wonderful Providences of the Lord, for the preservation of his People.

Amongst whom, (to the praise and glory of his free grace, be it spoken) I have had a large share, witness the foregoing Records, and this deliverance, when in the conclusion of some Hours spent alone in Fasting and Prayers, and I ready to arise from my Knees, and to change my Cushion for my Bed at Ten a Clock at Night, I heard a great crack, as of a Pistol, issuing from behind the Hangings, and corner of the Chamber, within two Yards of me; at which suddain noise, I arose up, and pulled back the Hangings, saw a Barrel full of small-Cole, all of a flame, occasioned by the innocent carelesness, and thrift of my Fire-maker, who had cast back some live small Coales, into the Tub; the breaking of whose burnt Hoops, gave me this timely Alarm: which had it been delayed but a few Minutes, I, and my Servant had been a Bed, and asleep, and lockt up in my Bed-Chamber, within that Dining-Room; And the Hangings that hung over the Barrel, certainly Fired; together with that Room, and that whole stately Structure.

Psal. 91. 10, 11, 12. O Lord, whilst we are faithfully imployed in thy service, and worship; we are assuredly under thy Almighty Protection; who hast promised to those that make thee their Refuge; That there shall no evil befall them, nor any Plague come neer their dwellings; That thy Angels shall take charge of them, to keep them in all their ways, that they shall bear them up in their hands, lest they dash their Foot against a Stone. O how sweet, how comfortable, how incouraging to thy People, is the most firm belief of the constant presence, watchful, and powerful assistance

Heb. 1. 14.

of

of thy glorious Angels, whom thou haſt made Miniſtring Spirits for the good of thy Elect; As thy Servant at this time found by experience! Such gracious Providences as this, being moſt probably timed, acted, and diſcovered by an Angel, as the laying of the Train, and kindling of the Fire, and inflaming of the Barrel, might poſſibly be, the malicious contrivance of a wicked Spirit; Who, as the Scriptures witneſs, are as conſtantly Inſtruments of evil, to Man-kinde (although the wicked World are ignorant thereof) as the others are of all good, to thy Children.

Lord, probably it was the Devils will and deſign, that the Barrel ſhould not have flamed forth ſo ſoon, by a quarter of an Hour, and then without any noiſe; that ſo, the Chamber being empty, and we a Bed, and aſleep; and the Hangings on Fire, we might have been firſt certainly ſmothered, and afterwards burnt. (A *Roman*-like Obſequie.) But thy All-wiſe providence ſuffered him (as thou didſt his *Guy Faulkes*) to bring his Plot to an accompliſhment, and then ordered thy Angel thus ſtrangely and opportunely, to diſcover to thy greater glory, his diſappointment, and thy Servants wonderful Salvation, and ſerious Obſervation of this thy moſt Fatherly love, care, and watchfulneſs over me, thy poor Child and Creature. Bleſſed God, and Father, how haſt thou, through our Adoption in Chriſt, meliorated our condition, ſo that our greateſt Enemies, in all their malicious actings againſt us, are now made but Carriers, to convey thy love-tokens unto us; yea, all our troubles and dangers, are ſo many choice and faith-ſtrengthning experiences of thy Power, Goodneſs, and mercy; ſo that now, inſtead of fearing of them, we can rejoyce and triumph in, and over them; And give to our ſelves, and others, a ſatisfying reaſon why thou ſuffereſt Devils, and Diabolical Men thus to act, rage, and perſecute thy Saints; when thou couldeſt in a moment caſt them all into Hell. Why thou leadeſt us into various Temptations, afflicts us with Diſeaſes, ſuffereſt us to be Daily incompaſt about with troubles, and dangers; when in an inſtant thou couldeſt renew, and make again this Earth our Paradice; Is it not, O Lord, (as well as to exerciſe and brighten our Graces, and to purge out our ſins) that in and by theſe Trials thou mighteſt alſo have a frequent, and fit occaſion to manifeſt thy ſelf unto us, (in the face of our Lord Jeſus Chriſt) in all thy glorious Attributes, of Power, and Wiſdome, Juſtice, and Faithfulneſs, Love, Mercy and Goodneſs? Thus O Lord, this great danger of Burning, was to me the Mother of a far greater mercy, thy wonderful preſervation; and ſhall now, and for ever be the ſubject of my praiſe, and thankſ-giving: which I humbly preſent to thy moſt gracious Majeſty, in this Memorial, and the following Poem. *Amen.*

The DELIVERANCE.

A Corolary Poem on the former Subject.

Eccl. 1. 7. 3. Chap. 2. 23. Chap. 1. 3, 10. Chap. 4. 4. Gen. 3. 19. Heb. 9. 27.

O Lord, how aptly doth thy sacred Word compare,
Men unto Travellers, whose toilsome Journeys are
Begun, even from the Womb; whence natures pass they have,
And make some short, some longer steps, unto the Grave,
Our common home; fulfilling thy Decree most just,
For sin; That Earthly Bodies shall return to Dust?
But is this all's held forth, by this comparison?
No, our Life and Way, like theirs, is tiresome;
O're Hills, through Vailes; now high, then low; through passages
That cragged, Woody are, untrode, where Ambushes
Of sundry mischiefs, troubles, (Thief-like) us engage:
Such hath my course been, Lord, throughout my Pilgrimage.
Instance amongst the rest of my Lifes Narrative,
This following danger, and thy loves preservative.
Who would have thought dead small Coals, laid some yards from fire,
Unused for five Hours space, should as it were conspire,
Behind my Hangings, without sight, or scent of fume,
Or crackling, me, and a great Pallace to consume?
Or that my harmless Maid should ignorantly lay,
A train o're Night, to burn us all before next Day;
By her too careless thrift, in casting back some Coales,
Inkindled, when she made my Fire? Who could controle,
But thou O Lord, this dreadful fate of causes set,
Within few Minutes, to produce a sad effect?
Thou forcest the dead Barrels Hoops, i'th nick of time,
To sound Alarm, and discover this design;
Else had I quickly slept in Death, been smothered,
Consum'd (as on a Roman Pile) upon my Bed.
At which great noise, which did direct my Eyes and Hand,
I rose, with-drew the Vaile, and cast the flaming brand
Into my Chimny-Fire; converting prayer to praise,
And vowes of gratefulness, unto thee all my Dayes;
Which here I pay, adding this Application,

Gen. 3. 12. 1 Tim. 2. 14.

That when one of the Sex, first in transgression,
Inflam'd, by some wanton Insects, the Gun-Powder of Lust,
Barrel'd up in my Heart (like that kindling dust,)
I'th Night, (the Sun-set of thy Grace) which Coles did lie
Smothering sometime, behind the graceful Tapistry

of

Of my Christian profession; yea, when that Fire,
With noise, and Hell-assisting fury, did conspire,
To burn, and break the Hoops and Bonds of Chastity,
That so the Dining Room, on Fire, (my Body) suddainly
My surpriz'd Soul (its Guest) might sleeping, burn, and die
With all her goods, thy grace, in this Catastrophie:
Then didst thou fright my Conscience, by guilts Thunder-clap,
And raised me up with holy speed, for to draw back
The hangings of hypocrisie; And to cast in
The renew'd Fire of Zeal, (this Hell-like) Fire of Sin,
And to pour on the Waters of repenting teares,
With Daily Prayers, and Fasting, which this Devil fears,
Casts out. O Lord, thy temporal deliverances
Of Body, have been great; but thy Indulgences,
And Mercies to my Soul, exceeds as far,
As doth the Heaven, the Earth, the light of Sun, a Star;
For by the one, thou hast spun out the slender thread
Of my expiring life; but by the other, thou instead
Of Death Eternal, the reward and fruit of sin,
Hast giv'n me Glory, everlasting Life in Him,
Who is my hope. O that I had the thankful Tongue,
Of Men, and Angels, that I might inrich this Song
Of praise, for thy redoubled favours, and free love,
Which are beyond expression; yea, which soar above
My weak conceptions: Lord, accept this Widdowes Mite,
Because I offer all I have; for it's thy right.
To me, for sin, belongs confusion, shame of Face;
But to thee, O Lord, forgiveness, mercy, through free grace.

Amen.

Mat. 17. 21.

Rom 6.21,23. Rom.6. 22,23. Col. 1. 27.

Dan. 9. 8,9.

ARGUMENT.

Upon God's most gracious and wonderful Providence, in preventing, and delivering me, from being Slain, and from committing of Man-slaughter, in my Lodgings, in Sommerset-House, *about the Year,* 1647.

Soliloquium, or Discourse.

Psal. 91. 2.

He that dwelleth in the secret of the most High shall abide under the shadow of the Almighty. Gracious God, I humbly and thankfully acknowledge, that thou hast performed to me this thy promise, although I come far short of fulfilling the condition: For thou art no hard Master, (as the sloathful Servant slandered thee) but the most liberal and bountiful Lord; whose grace is free, who gives without upbraiding, and who savest us temporally, spiritually, and eternally, for thy own Name sake; Even when there is but a step betwixt Us and Death.

Mat. 25. 24. Rom. 8. 32. Ja. 1. 5. Psal. 23. 3. Ezek. 20. 9.

This truth was both verified and manifested, when I and my Servant, in my Lodgings in *Somerset* House, were suddainly awakened out of our sweet, and quiet Nights sleep, about break of Day, on a Summers Morning, by a great noise upon my Stairs head, seconded by the most forcible breaking open of my Dining Room Door, though defended by two great Bolts, and a strong Spring-Lock: which first assault gave us only time to step out of our Beds, in our Shirts, to my Chamber-Door, with our naked Swords, and wound up, and ready-prim'd Pistols, charged with Bullets; against which Door, without any Parly, another assault was made, by a kind of a *Roman* battering Ram, which forced out, and cast into the Flore, three strong Staples, the security of my Lock and Bolts; The Door wide open, a Person unknown to me, with others following him with drawn Swords, would have entred the Chamber, not once answering my loud demand, of what they came for: Whereupon they pressing upon me even to the point of my Sword, I verily believed they intended to murder me, and the rather, because not long before, reports were spread abroad, of a design of massacring in one Night, all the then *Parliament* Men in their Beds. Wherefore in self-defence, I presented my Pistol, and struck Fire against the Brest of the Leading-man without effect, which failure in all likelihood might have encouraged, and provoked him and his associates, to have rusht in upon us naked Men, and to have hew'd us in pieces; but certainly there was more with us, than was against us; else had not a valiant tryed Officer, with some Files of Souldiers; for such I understood them to be afterwards, at the sight only of two Men in their Shirts been struck with such a pannick fear, that they suddainly and with great speed ran back through the Dining-Room, not stopping in their flight, nor recollecting their spirits, until they came to the bottom of my Stairs. To which Stairs top

top, I in my Shirt with the like speed pursued them; where, upon a second demand of their intentions, and who they were, the Officer told me, he was sent by Order from Major General *Skippon*, to search a House in *Somerset*-House Yard, and to apprehend two dangerous and disaffected Persons, which before they could attach, were slipt out of their Beds, into the Cellar of that private House, which by reason of the height of that great House, above that Lean too; had a Cellar under the Cellar belonging to my Lodgings; from whence forcing up a board of the Store they crept up into my Cellar, and from thence to my Stare-case, under which they hid themselves; and after our parly, were there found, and taken. These Persons, he told me, he and his Souldiers pursued through the same Hole, into my Cellar, and Lodgings, supposing all to be but one, and the same House; whereupon, I telling him my Name, and rectifying the mistake, The Officer came up to the Stair-head, and craved pardon for his rash and dangerous Error; I returning to my Bed, and he with his Prisoners, the same way that he came; (my Door into the House, Court, or Quadrangle, being all this time fast lockt, and bolted) as we left it, at our going to bed.

O Lord, how did this ignorant, and innocent mistake, by thy all-wise permission and ordering, involve me into a double danger, that thou mightest redouble Mercies! had these Souldiers been more knowing in their actings, I had been more ignorant of thine; yea, if I had not been in so great danger, I had not been so graciously delivered; Thus to the answering, and satisfying of all murmurings and objections against thy Government of the World, thou dost exalt and justifie thy Holiness, Power, Wisdom, and Righteousness, in bringing forth Light out of Darkness, and that not only out of things casually evil, as here, but out of what is morally evil, as in *Adam's* fall; which thy Omnipotency could have impeded, did not the conjunction and greater shining forth (in the midest of this black foile) of thy Wisdome, Justice, Mercy, and all other thy Attributes, through the darkness and contrariety of Providences, and opposition of Sin and Sathan, make more for thy Glory, the Chief, Just, and Soveraign end of all thy Works; Who, but thou O Lord, who art the God of Nature, canst change, and unnaturalize Nature; So that hungry Lyons shall not devour thy *Daniel*; Fire shall not burn thy Three Children; A Whale shall not smother, and concoct thy *Jonah*, nor the fluid Sea flow over, and drown thy *Israel*! Who, but thou O Lord, at this time didst forbid a Sulphur Stope to spit forth Fire, at the collition and motion of the wheel of my Pistol, or extinguisht its sparks with Gun-Powder; that thou mightest

Dan. 6 22.
Dan 4 27.
Jon. 2 10.
Exo. 14. 21, 22.

preserve my Hand from the guilt, my Conscience from the trouble, my Heart from the grief, and my good Name from the reproach of Man-slaughter! Who but thou O Lord did cause Man with naked Swords to recoil, and valiant Souldiers to turn their backs, and to flie from two naked Men; provoking them, and in part disarmed; that so Friends might not act as Enemies, nor pour forth the blood, and destroy the lives of one another! Who was it, but thou Almighty Saviour, that gave a right understanding betwixt us, and turned our feares and dangers into a happy deliverance, and thanksgivings! Which then and now accept O Lord; who at this time didst mercifully prevent my friends, at other times, didst powerfully refrain my Enemies from taking away my life; And as thy goodness hath been continued, so let my praise be perpetuated in this Memorial to future Generations, even till time shall be no more.

Amen.

The INVISIBLE GUARD.

A Corolary Poem upon the former Subject.

Job 5. 7.

MAn's Life is wholly unsecure;
Upon him dangers do attend,
As Shades on Substances; As sure
As Sparks flie up; from Foes, from Friends,
Asleep, awake, early, and late,
In Sickness, Health; In every State.

2 Sam. 16. 3, 4.
2 Sam. 4. 5, 6.
2 Sam. 3. 27.
2 Kin. 8. 15.
2 Sa. 20. 9, 10.
2 Sa. 13. 28, 29.
Judg. 4. 21.

Instance, Loyal Mephibosheth,
By slandring Ziba *spoil'd; the ends,*
Murders, of sleeping Ishboseth,
And Abner, *by their seeming Friends,*
Of sick Benhadad, Amasa,
Of healthful Ammon, Sisera.

This Axiom, oft hath been prov'd true,
In and by me; Witness this Role,
Full fraught with dangers, old and new;
And this, which Mercy did controle;

Else

Else had I Kill'd, or Killed him;
Or both, without malicious sin.

That Leaders, should, by Day-light take,
A Palace for a Tenement,
That Friends, like Enemies, should break
Ope Doors, not shewing their intent;
Assault, as Foes; no words exchange,
But Swords and Pistols was most strange.

But this, most wonderful of all,
A Fire-stone struck, no sparks confer;
Or if it did, should vainly fall
Into a Bed of Gun-Powder,
As upon Snow; that Powder drie,
Should be more mereiful, than I.

A

That Souldiers, and their Officer,
That fear'd not thundring Cannons Crack,
Should flie from naked Men, as 'twere
Affrighted, with one Pistols knack;
That this should end, without all harme,
Was only God's restraining Arme.

O Lord, though danger, is sins Eot,
By thy Decree, like Persian *Law*
Reverseless; yet this Haman's *Plot,*
'Gainst Isr'el, thou dost over-awe,
And by assisting Providence,
Us safe-guard gives, in thy defence.

Esth. 1. 19. Chap. 3. 6, 7, 8, 9, 10, 11, 12. Chap. 7. 10.

Wherefore, (Purim-*like*) *Feasts of Praise,*
I will keep Daily unto Thee,
Who hast been gracious all my Days,
In Peerless Mercies, unto me;
That all things work (as saith thy Word)
Good unto thine, I here Record.

Esth. 9. 26.

Rom. 8. 28.

Amen.

ARGUMENT.

Upon God's gracious preſerving Me from the Infection, of the loathſome and dangerous Diſeaſe of the ſmall Pox, Four times; and of my Wife, Six times, when ſome Perſons, in the Houſes in which we lived in, were ſick of it.

Soliloquium, or Diſcourſe.

AS Sin is the Diſtemper of the Soul, ſo is Sickneſs of the Body; both Maladies ending in Death, the one Temporal, the other Eternal: As every Sickneſs is the ſad effect of Sin, ſo every Diſeaſe Herogliphical and Sumetomical, of ſome Sin or other, diſcovering, as well as puniſhing it. So the Tun-bellied Dropſie, is both the figure, and ſcourge of Drunkenneſs; The inflaming Feaver, of Fiery anger, and paſſions; The noiſome *French*-Diſeaſe, of filthy Luſt; and the fulſome Face ingraving and marring, ſmall *Pox*, of Pride.

O how doth our righteous God humble, affright and puniſh the proud, wanton, and beautiful Perſons of our times, by this Tyrant: Who, as the Lord's Bayliff, having ſeiz'd their whole Bodies upon Execution, for the Debt of Sin; and baffled, and fool'd their expected Reſcuers, their deified Phyſicians, binds his Priſoners Hand and Foot unto their Beds; Regards not their groans, ſighs, and teares that falls from their late amorous, and laſcivious Eyes; which he ſeales up with a ſcab, ſinging off, (as Peaſants do their Swine) even unto baldneſs, their curiouſly curled, powdered, and abuſed Hairs; ſwells up, and greatens their Heads, and Faces, beyond all proportion, even unto monſtrouſneſs; Cloaths their Idoliz'd, and beautiful Faces, and Bodies, inſtead of Silk, and Tiſſues; of curious paints, promates, and coſtly waſhes; at firſt, with *Job*-like Boiles, and Ulcerated Carbuncles; afterwards, with a loathſome, ugly, and ſtinking temporary Leproſie; and when that ſhakes off, he brands, and ſtigmatizes them, with moſt diſfiguring Marks; that ſo all may know, that looks on them, under whoſe Tyranny they have been? As for their ſmiling and inticing Lips, their falſe Tongues, and Epycurian Throats, the Inſtruments of Voice; by all which, they uſed to quaver, and warble forth wanton Aires, and deluding words; He commands to ſilence, and binds them by the ſtrict,

and ſore Bonds of outward and inward Tumors, and Impoſthumations; to be dumb, and quiet, ſcarcely permitting them ſo much liberty, as to ſend relief, and nouriſhment, to their almoſt-ſtarved, and languiſhing Mother-Nature.

O Lord! haſt thou no leſs than four times delivered my ſelf, and ſix times my ſecond-ſelf, my dear Wife, from this painful, dangerous, loathſome, unſatiable, and diſ-figuring Malady, even when it ſeized upon others of our Family? Haſt thou fore-told, and fore-threatned, (as I humbly conceive) this deſtructive Diſeaſe, by thy Prophet *Iſaiah*, as thy moſt juſt Judgment for pride, *Chap.* 3. *Verſ.* 7. held forth in theſe words, The Lord ſhall ſmite with a Scab, the Crown of the Head, of the Daughters of *Zion*; and the Lord will diſcover their ſecret parts? yea, haſt thou ſet down, and ennumerated the many Inſtruments of *Iſrael*'s pride, and ours; *Verſ.* 18, 19 20, 21, 22, 23. A Scripture worthy to be ſeriouſly read, and conſidered, by the proud Gallants of both Sexes, in our times. Concluding thus, *Verſ.* 24. And it ſhall come to paſs, that inſtead of a ſweet ſmell, there ſhall be a ſtink; and inſtead of a Girdle, a Rent; and inſtead of well-ſet Hair, baldneſs; and inſtead of a Stomacher, a girding of Sack-cloth; and burning, inſtead of beauty: Judgments, that ſeemes to me, to be the very lively Characters of the ſmall Pox.

O let me, to whom thou mayeſt ſay, as once my Saviour did, to the *Scribes* and *Phariſees*; If thou beeſt without ſin, throw the firſt Stone, at the proud Offenders of theſe times; (After my humble and penitent acknowledgment of my manifold offences, of this kind) Bleſs and praiſe thy Name, for theſe thy ſo often reiterated Mercies, and Deliverances. Joh. 8. 7.

O Lord, thy many favours have ſo indebted me, that I am a Bankrupt, and unable to repay; Wherefore I humbly beſeech thee, to ſeize upon all that I am, and have, to thy uſe and ſervice; yea, nail my Ear to the Door of thy Houſe, that I may be thy Servant for ever; ſo ſhall I ſtill be a great gainer: for thy ſervice is perfect freedom; And I had rather, with King *David*, be a Door-keeper in thy Houſe, than to dwell in the Tents of Wickedneſs, or to ſit upon the Thrones of the KINGS of the Earth. Deut. 15. 17. Pſal. 34. 10.

Gracious God, and Father, let me not here forget, that when thou didſt thus frequently preſerve us from the Infection of this Diſeaſe; thou didſt then at ſeveral times deliver from Death, and diſ-figuring Eleven of our Children; even when ſome of them were in great danger thereof, by this Malady.

Lord, are my Children living Images, and legible tranſcripts, of my ſelf; yea, ſelf-multiplyed? Then ſurely their Reprieves

from Death and danger, is mine, and so to be acknowledged by me: Wherefore, in all Gratitude, I offer them up to Thee, as living Sacrifices of Praise; Humbly intreating, that my Sons and Daughters may be thine here, in all fillial Obedience; and that thou wilt please to be mine, my Wife and Childrens Portion in this thy Kingdom of Grace; and our Eternal Inheritance, in thy Kingdom of Glory.

Amen.

The HOUSE of CORRECTION.

A Corolary Poem on the former Subject.

COme hither, proud white Clay, and sadly view,
Pride plum'd of all her Feathers, in her new;
Denuded of her Silks, and Sattins (Webs of Worms)
Imbroideries, Tissues, and her rich Perfumes;
Her precious Jewels, Pearles, (Her Lovers pawnes;)
Her o're-fine Hollands, Cambricks, Cobweb-lawnes;
Her Flanders Lace; all which poor Tenants wrack;
She carrying Farmes, yea, Mannors on her back.
Isa. 3. 18. *This is that Day, that fearful Malady,*
In, and by which, the sinful Bravery,
Of Zion's *Daughters, shall be tain away,*
As saith the Lord; Their Ornaments most gay,
Tinklings about their Feet; their Cawles, round Tires,
Vers. 19, *Much like the Moon; their Chaines, Bracelets, Attires,*
20, *Call'd Mufflers; Bonnets, Adornments of Legs;*
21, *Their Head-bands, Tablets, and those other dregs*
22, *Of Pride; their Ear-Rings, and Nose-Jewels, Rings;*
23. *Their divers sorts of Clothing, Mantles, Crisping-Pins;*
Wimples, fine Linnen, Glasses, Hoods, and Vailes,
And whatsoever fills Prides swelling Sayles.
Dan. 4. 30, 31, 32, 33, 34. Act. 12. 23. Luk 2. 1. 1 King. 9. 30. Mar. 6. 17, 18, 19 Jud. 16. 5, 18. Act. 25. 23. *Tell me ye vaunting* Nebuchadnezars,
Proud Herods, *and ambitious* Cæsars;
Ye painted Jesabels, Herodiases,
False Dalilahs, and unchast Bernices
Of our worst times: What will you trembling say,
When Sergeant Pox *arrests you? And that Day*
Confines you to your Chambers, binds you fast
Unto your sickly Beds; long time; then cast

You into Burnings, like to Hell; next, spots
Your Body, like a Toad, confounds, besots
Your mind, and senses, makes you speechless lie,
Extending Tongue, and Throat, to strangling nie;
Shuts up your Eyes with Scabs, denies your sight,
As clowding quite its Medium, the Light;
Next, he scalds-off your Absalon-*like Hair,* 2 Sam. 14. 26.
That hath so oft been wanton with the Aire;
And nobler Creatures, swells your Head, and Face,
Big, like your mindes, and the Gigantick race;
Covers your Face with a corrupted Mud,
Which eats out your Complexion, all that's good;
And least it should a Resurrection have,
He buries it in Pits, as in a Grave;
Yea, your whole Body, he scurffs o're with Scabs,
To teach you, Pride shall cloth'd be with such Rags;
Lord, hast thou me preserv'd unto this Day,
And my Consort, from this deform'd Hidra
Of pain, and evils, this Complication,
Of Maladies; (to Admiration,)
Yea, when thou Four, and Six times visited
Mine, and her dwelling freely ransomed,
Eleven Children from dis-figuring;
Although the fruit of theirs, and of my sin,
Who have been, and still am, most apt to be
Guilty, and sick of Pride, Idolatrie;
As to all Gifts, and Graces, Children, Wife,
House, Land, and other good things of this Life;
Which are thy Tallents, put into my Hand, Mat. 25. 14, 15, 19.
To use, and to repay, at thy Command;
Not mine, who now can nothing call my own, Rom. 6. 23.
But sin, and its wages, Hell, Death, Corruption;
O Lord, accept my thankful heart, thy Gift,
Which I return, with Eyes, and Hands up-lift,
For thy Protections Ten-fold Antidote,
'Gainst these infections, ne're to be forgot;
Wherefore, let my whole Man, my Life, my Pen,
Thy Praises Register for aie, Amen.

ARGUMENT.

Upon God's gracious Preservation of Me, and my Wife, from Poysoning, or any Distemper, after we had drank off a Tankard of Beer, at the bottom of which, we found dead, a great venemous Spider.

Soliloquium, or Discourse.

2 King. 4. 40. AS in my former Recovery from a Surfeit of Meat; There was *Mors in Olla*, Death in the Dish; so here also, Death lay in ambush in the Cup. For no sooner was Nature plentifully refresht, but that at the sight of a great venemous Spider, which lay dead at the bottom of the Pot, we had reason to fear, that our Refresher would prove our Destroyer, and our Drink, our Poison.

At the discovery of this Enemy, we were both affrighted, and the more, (which may seem extraordinary, and strange,) because it was dead, whereas usually living, not dead Adversaries are hurtful.

Whither this black and ugly Creature, was as full of Malice, as Poison, and therefore burst her self in the Beer, in a kind of Revenge; For, or as the effect of her drowning, I know not; nor had we time to be Coroners; since our present danger did not admit of any delay, as to the seeking for, and taking an Antidote: Our fear (as is usual) not neglecting, or betraying such means, and succors, as reason offered; *Viz.* The taking a good draught of the Oyle of Olives, which by the blessing of our gracious God, drown'd both our fear and danger; we both remaining without the least Distemper, in perfect health.

O Lord, how true is that Proverb, *Latet Anguis in Herba*; (that poysonous Asp, lie covered in *Cleopatra*'s Basket of Fruit, and Flowers) and that in a spiritual sense, as well as corporal. When hath my Soul been more in danger of the sting and venome of sin? than in prosperity, and in the sweet enjoyments of the lawful, and necessary delights, and refreshments of this life; Such as Meat, Drink, and Cloathing, Wife, Children, Relations, great Offices, and Preferments, Riches, Friends, and Recreations; Honors, stately Houses, and great Revenues; In, and under all which, sin, and deadly corruptions lurk, and lie hid. Wherefore blessed Lord, and Saviour, who art the power and wisdome of 1 Cor. 1. 24, 30.

the

the Father, and art by him made unto me Wisdom; Teach me, that in the use and enjoying of all these thy temporal blessings, I may neither be superstitiously abstemious, nor presumptuously secure; that so, whensoever I shall discover the venomous Spider of Sin, lie in the bosome of any Earthly delights, or refreshments; I may instantly resort to my Antidote, the Oyle Olive of thy Grace, called in thy Word, the Oyle of Gladness, the Anointing; So should sin break, and cast out its Poison, in any vicious temptation it shall be corrected, and repelled, and at the worst be but as a dead Spider, a mortified Lust. Psal. 45. 7. 1 Joh. 2. 27.

Blessed and praised be thou O Lord, who only art the all-curing Physician, and hast given to me thy sick Patient; (For thou comes to heal such) Antidotes both for Body and Soul, against both kinds of poisons; for both which experimental Receipts, and merciful Recoveries, and Deliverances; I praise thy Name, with my whole Man, and here declare thy gracious goodness to me, and my dear Yoke-fellow, in this, and other thy Preservations, to all that fear thee, in, and to all Ages. Mar. 9. 12. Psal. 66. 16.

Amen.

The PRESERVATIVE.

A Thanksful Poem upon the same Subject.

AS Satban is the Father of all Sin, Joh. 8. 44.
So Sin the Mother is, of dangers, and of death; Gen. 3. 17.
Both which he acts, as he did first begin, Gen. 4. 7.
Under the specious shew of good on Earth; Gen. 3. 5.
Which, though he hates, yet under that disguise,
This Jugling Cheator, ushers in his Lies:

Thus his deluded Agents, falsly stile, Pro. 11. 24.
To save more than is meet, a virtuous thrift,
And to be prodigal in things most vile,
A gentle spending, and a liberal Gift;
Heresie, they call new Light, Idolatry,
A Medium of Worship, and true Piety.

Pride, neatneſs, Swine-like, drunkenneſs,
And beaſtly Gluttony, good fellowſhip;
Deceit, Trades myſtery, Voluptuouſneſs,
Chriſtian Refreſhment; Ruining ſuertiſhip,
A friendly office; murderous Duelling,
True Valour; Juſtice, right determining.
Pſal. 45. 7.
Luſt, and Laſcivious neſs, hic Factors name;
1 Joh. 2. 27.
Love-courting Amorouſneſs, Affection;
Hell's Patches, Beauties ſpots; Painting, no ſtain;
Mat. 9. 12.
But a good Art, to help Complexion;
Legends of Lies, a pious fraud; baſe Guile,
Good Language, and a Complemental Stile.
As moral Crimes, ſo often pœnal, ill
Dangers, and miſchiefs, (like the Crocodile)
Pſal. 55. 15.
Lie cover'd under ſenſual Pleaſures ſtill,
As under Water; till they Us beguile,
And ceize upon; Thus Tomaris *rich Tent,*
Was Cyrus *Sepulchre, and Monument.*

Judg. 5. 25.
And Jael's *Lordly Diſh of cooling Drink,*
Judg. 4. 21.
Lull'd Sisera *into a deadly ſleep;*
2 Sa. 13. 28, 29.
Eſth. 7. 9, 10.
Thus Ammon, Haman, *when they leaſt did think*
Rev. 17. 4.
Of danger; Death did their own Funerals keep,
And the Whores Vaſſalles, drink her filthy Wine,
Out of her Golden Cup of Jus *Divine.*

Joh. 8. 44.
Sweet Lord, thus alſo, in the lawful Taſt
Gen. 3. 17.
Of thy good Creature, in a ſilver Cup,
2 Kin. 4. 40, 41.
I, and my deareſt, might have drunk our laſt,
Had ſt thou not ſeaſoned our poiſonous Sups;
Act. 28. 3, 4.
Eliſha-like, caſt out by thy Command,
Its Venome, as the Viper from Paul's *hand.*
Mar. 16. 18
In both fulfilling what thou promiſed,
At thy Aſcention, as of Faith a ſigne,
That ſuch of thine ſhould not be poiſoned,
Pro. 11. 24.
Nor hurt by Serpents, or by deadly Wine;
Bleſt be thy Name, who by one act of Love,
Cant. 5. 2.
Both ſtrengthened Faith, and thus preſerv'd thy Dove.

Sin, Lord, of all things here's moſt venomous,
As ſwell'd and badg'd with deadly poiſonous Luſts.

Lies

Lies in my Heart, not dead, (but vigorous)
As was that Spider, ready for to burſt;
O let thy Grace, by Oyle prefigured,
Preſerve my Soul, (as that) my Body did.

Exod. 25. 6.
Exod. 30. 25.
Pſal. 45. 7.

So ſhall I live, here bleſt, with ſpirit all health,
And caſt out from the bottome of my heart,
All ſpider-like vil'd thoughts, dead, which by ſtealth,
Creep in, and poiſon would, my better part;
Yea, ever live to praiſe thee, in that place,
Where ſin ſhall be no more, nor want of Grace.

Amen.

ARGUMENT.

Upon God's merciful preſervation of ſome of our Family, from being kill'd, or hurt by a Fowling-Piece, full laden; and unawares diſcharg'd, by an unskilful Perſon, careleſly medling with the Cock thereof; in the Room, wherein they were diverſly Imployed.

Soliloquium, or Diſcourſe.

NO Perſon, time, place, or Company upon Earth, is free from danger; not *Julius Cæſar*, who was ſtab'd, and ſlain, in the Senate-Houſe of *Rome*; although a Perſon as fortunate, as great; in a time of Peace, and in a Place, that was the richeſt, and ſtrongeſt Piece of the Worlds head; therefore called the Capitol; and in the mid'ſt of an Aſſembly of the juſteſt, graveſt, wiſeſt, greateſt, richeſt, and valianteſt Men of the whole Earth.

But it may be Objected, that although civil Perſons, times, places, and Senates, may be unſecure; yet Eccleſiaſtical are not ſo, and therefore they, their times of Worſhip, and Aſſemblies, are at the leaſt, by the papal Cannon-Laws, ſtiled and made ſpiritual, and priviledged; their Synods and Counſels, ſacred; and their Churches, and Monaſteries, Sanctuaries; not only for themſelves, but for the moſt flagitious Perſons, ſuch as Traitors, and Murderers.

I answer, that as I deny that *De Jure*, they have any such security, or priviledge; so *De Facto*, they, and others have found it otherwise, to their cost; instance in the three (*Cerberus*-like) Heads of the *Roman* Catholick Church; as they falsly, and nonsensically call it, *Gregory* the XII. *Benedict* the XIII. and *John* the XXIV. all Three Elected, and acknowledged Popes at one time; and deposed by the Council of *Constance*, called by the Emperor *Sigismund*, who there chose *Martin* the V. Pope, in their Room; which Election is the present Foundation of all the succeeding Popes, and their actings; which if the Papists, and their Champions the Jesuits, deny to be legal, where will they finde a Pope, Papacy, and Succession ever since *Peter*, or since *John* the XXIV. yea, all actings by, and since Pope *Martin* the V. are illegal, and therefore Null? If they affirm it legal, then they confess their Church had three Heads, or Popes at once; that the Emperor of *Germany* hath a right to call together, when he pleases, a General Council: that such a General Counsel hath a right to Depose Pope, or Popes. And lastly, that he, and they did lawfully then Elect their Pope, without his Concave of Cardinals. But leaving them this Bone to pick, I proceed in my Meditations, and instance, together with this, as a clear proof, and Example, (besides many others like (as to the Popes) the sad fate of others, *Jewes*, and *Pagans*, slain in their holy places; as of *Senacherib*, slain by his Sons in the Temple of *Nisroch* his God; Of Queen *Athaliath*, attached in the Temple, and afterwards slain; Of *Joab* slain by *Benajath*, at the Horns of the Altar. I might here add many more, but I conceive these are sufficient to prove my assertion, and to answer the Popish objection; That no Ecclesiastical Persons, holy times, or places, are free, and priviledged from danger.

Simson's Church Histo. page 394.

2 King. 19 37. 2 King. 11. 20. 1 King. 2. 29, 30, 34.

If it be lawful (that is fit) according to the Proverb, to compare small things with great; This truth and observation, that all Persons, times, places, and Companies, are subject to danger, was verified to our Family; where Persons of the better rank, and Servants being together in the Kitchin, upon several employments, a Fowling-piece laden with great shot, Bullets, or Slugs; was involuntarily discharged, without the hurt of any Person; it's deadly burden, being by the great force of the Powder, buried, as in a Grave, in a large Hole in the Wall; That it might be a Daily remembrancer of God's gracious providence, and our deliverance, and excite continually our thankfulness.

Psal. 6. 43.

Lord, thy Word likens Mens Mouthes, to Bowes or Quivers of Arrowes, which many times unwarily, and unadvisedly shoot sharp Arrowes, even bitter words: In the same sence, they may also

be compared to Guns, out of which Gun-powder-wits, ſhoot forth piercing jeeres, floutes and ſlanders; to the blowing up, and firing the good Names and paſſions of themſelves, and thoſe they converſe with; O be thou therefore pleaſed to ſhield me in, and deliver me from ſuch Company; Yea, ſet a watch upon my Lips, that I offend not with my Tongue, ſo ſhall I not ſhoot at, or be ſhot at by others; And joyn that Mercy, with this other to my Family, in my Thankſgiving; For which I praiſe thee, as ſhall my Childrens Children, when they ſhall read this; and the reſt of thy moſt gracious providences, and merciful deliverances to me, and mine. Pſal. 141. 3.

Amen.

PROVIDENCE.

A Poem upon the ſame Subject.

All Actings here, are ordered from above,
Although they ſeem excentrical to move;
Like Watches Wheels, turn'd by a Spring unſeen;
In this Worlds Play, Dame Fortune hath no ſcean;
The Down of Snow, and the white Candid Balls
Of Hail, do not irregularly fall;
Sparrowes and Haires do not upon Earth light, Mat. 10. 29, 30.
Without Divine appointment, and fore-ſight;
No ſecond cauſe prefer'd, nor happy chance,
Did Eſther, *to the* Perſian *Throne advance;* Eſth. 2. 16, 17.
Not Michal's *wit, nor Planets good Aſpect,*
Did David *from the Sword of* Saul *protect;* 1 Sam. 19. 13.
But the Almighties preſence, which doth Eye,
And Govern all things, (this is Deſtinie.)
Thus was a piece order'd, to wound the Wall,
When careleſly diſcharg'd, miſſing them all,
Within that Room; unto the wonder, joy,
Of our whole Family, freed from annoy.
All kindes of Death are fearful, moſt of all,
That which is ſuddain, ſince by it doth fall,
Souls, with Mens Bodies, oft into a Tomb,
From whence there is no Reſurrection:
How great was then this Mercy, Lord, that ſpar'd,
Some unconverted, others unprepar'd

For Death, leaving to Us, within that Room,
Deep Characters of thy protection?
Unto thy praise, let's raise Pyramidies;
And Print them here, and in our memories;
And since thy presence only doth protect,
Let it produce in Us this blest effect;
That we may alwayes fear to sin, so shall we be,
Free from this double Death, and Casualty,
Dreading no dangers, fate, or destiny,
Because before prepar'd to live, or die.

Amen.

ARGUMENT.

Being a thankful remembrance and acknowledgment of the Lord's great goodness and bounty, in giving Me by one, and my only Wife, Sixteen Children.

Soliloquium, or Discourse.

MArriage is honorable amongst all Men, and the Bed undefiled; not only to the *Jewish*, but *Gentile* Nations. Insomuch that some Common-Wealths have allotted great rewards, priviledges, and immunities, to the Parents, (that in lawful Wedlock) have had many Children; Yea, the Holy Ghost records it (no doubt) to the honor of *Jaier*, the *Gileadite*, that he had thirty Sons, to whom he gave thirty Cities; and of *Gideon*, that he had three-score and ten Sons.

Judg. 10. 4. Judg. 8. 30.

The poorest Man that hath a numerous Issue, is therein more serviceable, and a greater Benefactor to the Church and State, than the noblest, and richest Subjects, that have few or none; To whom the Scriptures gives this name of diminution, that they are barren, and dry Trees in the Vineyard of the Church, and Common-wealth; The consideration of which sad, and unfruitful condition, caused the Melancholy of *Hanna*, the passionate speech of *Rachel*, Give me Children, or else I dye; and the discontented reply, (to say no worse) of faithful *Abraham*, to the Lords most gracious offer, and promise, I will be thy Shield, and thy exceeding great reward; Lord, what wilt thou give me, since I go Childless?

Isa 56. 3. Hos. 9. 14. 1 Sam. 1. 7, 10. Gen. 30. 1. Gen. 15. 1, 2.

On

On the other side, the happiness, and blessedness of fruitfulness, is held forth in God's after-promise to *Abraham*; that he should be the Father of many Nations, and that his Seed should be as the Sand of the Sea shore, and the Stars of Heaven; In his blessing upon *Jacob*, in giving him Twelve Sons, the Roots and Basis of that great and National Church, and of his only people, the Twelve Tribes of *Israel*. This blessing, as the greatest and richest of temporal good things, is set in the front of the *Psalmist*'s Song of praise; that our Sons may be as plants grown up in their Youth, and our Daughters may be as Corner-stones, polished after the similitude of a Palace; Yea, it is held forth, not only as a blessing too, but as a discovering Character (many times) of a godly Man; Thy Wife shall be as a fruitful Vine, by the sides of thine House; Thy Children like Olive-plants, round about thy Table: Behold, that thus shall the Man be blessed that feareth the Lord.

Gen. 15. 5. 7
Gen. 22. 1.
Gen. 46. 8.
Unto Vers. 28.
Ruth 4. 11.

Psal. 14. 12.

Psal. 128. 3, 4.

O most gracious, and liberal God, and Father; are a numerous Issue, and many hopeful Children a great blessing? yea, the richest of all outward temporal gifts, as hath been here noted, and is observed in the following Poem; How great hath been thy goodness unto me, and how many are my Obligations to thee? that hast given me by one Wife, Sixteen Olive-branches; and them circumstantiated, with divers remarkable favours.

Many have had Children, but much to their grief, as mournfully falling out of a living Coffin of Flesh, into a dead one of Earth; or expiring, not long after; Whereas, all mine (except four) are in great mercy continued to me in life and health, unto this Day: And as for the four deceased, two of them being Daughters, they departed hence, about the age of four years; (a time of much innocency:) The other two being a Son, and a Daughter, and both gracious Children, slept in the Lord, after they had attained unto years of discretion; and therefore I have good reason in Charity, to hope they are all with God in Glory.

Divers Persons have Children, but they, through their Parents error, or neglect, involuntarily, or voluntarily (which last is most to be lamented) have departed hence, unsealed, unbaptized; But the Lord hath greatly favoured me, in giving me the honour, to offer all but one (born when I was absent in the Wars) to him in Baptism, with fervent prayer and thanksgiving. Many have Children, but they are either redundant or defective in their Members, or Senses, or otherwise deformed; But the Lord graciously gave unto me, mine, perfect and well-favour'd; Others have Issue, but they are all of one Sex; But the Lord beneficially, almost equally divided my number, giving me Seven Sons, and Nine Daughters.

Several Persons have a large Progeny, but they prove to be pricks in their Eyes, and thorns to their sides, by their wicked lives, and disobedience; (but the good Lord, blessed be his Name) hath given me to see some Characters of saving Grace ingraved by his blessed Spirit, in the major part of mine; and some good hopes of the rest, in God's good time. O Lord, hast thou inricht me with the best Earthly Treasures? sixteen Sons, and Daughters; and multiplied that number of Mercies, as to the many blessings, Temporal, Spiritual, Eternal, conferred upon the greater part of them already; and upon the rest, in that thy Sealed Covenant of Baptisme, and in thy faithful promise, made to me, as well as to *Abraham*; since thou hast given me to believe, and to plead it here before thee; I will be thy God, and the God of thy Seed: What shall I render unto thee, O Lord, for all these thy benefits? Since I, and my Children, are but like seventeen Cyphers, which signify nothing, unless thou place with, and before us; that only blest Unite, thy Holy One, the Lord Jesus, in, and by whom we shall be accounted of a great value with thee; and be numbred amongst thy Saints: O let me, and my Childrens Children, obey and glorifie thee, until time be swallowed up in Eternity; that what is wanting now, as to our thankfulnes, may be in some measure, (although never enough, for thy mercies are unmeasurable) be supplyed in the length of years, and by so many, and in, and by their multiplyed Generations; for whose sakes, as well as for this present Age, I humbly Register here, both thy blessings, and my perpetual praises.

Gen. 17. 7.
Psal. 116. 12.
Act. 2. 39.
Act. 3. 14.
Rev. 7. 4.
Psal. 87. 5, 6.

Amen.

The BEE-HIVE.

A thankfull Poem on the same Subject.

HAst thou, O gracious God, so highly honor'd me,
To be thy humble Instrument,
To bring forth Souls, array'd with Immortality,
More worth than this whole world, with its rich orna-
ments,
Having living Images of Thee, by right,
Most Christ-like, in power, to be glorious Saints in Light?
Hast thou by me, (a Bird) as thy blest second cause,
Fabricate hollow, but for their rare excelling frame,
Little Worlds; and through obedience to thy Lawes,
Faith shall be like thee, and truly keep thy Name?

Mat. 16. 26.
Gen. 1. 26, 27.
Col. 1. 12.
2 Cor. 3. 18.

Hast

Hast thou me given sixteen Tongues, and sixteen pair Rev. 2. 17.
Of Hands and Feet, to praise, serve thee; for thine they are? Act. 11. 26.

And shall my Muse be silent? All these Tongues be dumb,
As to thy praise? No Lord, through thy assisting grace, Isay 8. 18.
I, and my swarm of Children, shall become
A holy Quire, a little Church, thy dwelling Place; Col. 4. 15.
The Trumpets of that Goodness, which gives me to see Psal. 90. 1.
Sixteen fair Branches from one blessed Tree.

Lord, did thy Abraham *esteem one* Isaac *more* Gen. 15. 2.
Than all his Earthly wealth? Are a Posterity,
The living Monuments of Parents, a rich Ore?
Our lively Pourtraictures, in whom we never die;
Pillars of Families, and the Foundations,
And Builders up of Churches, Cities, Nations.

The Strength of Kingdomes, Riches of a State;
The honour, and defence of their weak aged Sires, Psal. 127. 4, 5.
As ready for to meet the Enemies in the Gate,
A gift only from thee; the fruit of chast desires, Psal. 11. 3, 6.
Natures prime Flowers for beauty; and which long endure, Psal. 127. 3.
Our choicest Houshold-stuff, and richest Furniture.

O let me, as my prop'rest stock of Gratitude,
At living Sacrifices, offer them to thee,
And to thy Service; since such servitude,
Their freedome is, (as once I did in Baptisme,) Joh. 8. 36. 2 Cor. 4. 16. Eph. 4. 23. Rom. 6. 4.
Lord, hear my fervent Prayer, and answer give,
Granting them all, in thee, a renew'd life to live.
Amen.

ARGUMENT.

Upon the Lord's most bountiful goodness in giving me an Estate of Inheritance, of about Three Thousand, Three Hundred Pounds a Year; and upon his wise and righteous Providence since, in his Re-assumption, and taking it from me: Naked came I out of my Mothers Womb, Job 1. 21.
and naked shall I return thither; The Lord hath given, and the Lord hath taken; blessed be the name of the Lord.

Soliloquium, or Diſcourſe.

HOw wonderful, various, and myſterious, are the actings of God in this World; ſo that no Man knoweth love, or hatred, by all that is before them: All things come alike to all: There is one event to the righteous, and to the wicked; Let no Man therefore raſhly Judge himſelf, or his Brother, as to theſe mundain, and ſubſolary Diſpenſations; leſt he be judged of the Lord, and poſſibly before he dies; in another give Judgment upon himſelf. This was the great ſin of *Job*'s Religious Friends, and *David*'s wicked Enemies, in their change and low condition; who cenſured the one for his hypocriſie, and the other as a Rebel, and a Traytor. Wherefore, as private perſons Judge not before the time; when the Lord hath promiſed that the righteouſneſs of all his people, ſhall ſhine forth as the light, and their Judgment as the Noon-day.

Eccl 9. 1, 2.

Mat. 7 1, 2.

Job 43. 7, 8.

Pſal. 35. 11, 16.

1 Sam. 22. 8.

1 Cor. 4, 5.

Pſal. 37. 6.

Man's ſtate in this World, is much like the Moon, to Day in the full, glorious and lightſome; to Morrow in the Wane, dark, and ſcarcely viſible: The Holy Spirit ſtyling all our good things here, uncertain Riches, and compares them to an Eagle that hath Wings, and ſuddainly flies away; Of this truth, the Lord (to his praiſe be it ſpoken) (for, ſhall I receive good, and not evil from the Lord?) hath made me an eminent Example; when he ordered my light to be blown out by one breath; And I, and my numerous Family, to be left to ſtarving, and darkneſs; And all this, not in hatred, but in his wonderful love; which I ſhall here declare, to all the people of God, (from experience, which is the trueſt demonſtration) and to the carnal World, to whom this is a great myſtery; My gracious God, ſince this my ſuffering condition, having, inſtead of my Earthly poſſeſſions, given me himſelf, (the everlaſting fulneſs of all things) to be my unvaluable Inheritance; The knowledge, and aſſurance of which ineſtimable gift, of being his, and he mine; And of the Concomitants, and fruits thereof; Eternal Life, and Glory (notwithſtanding my early Convertion) I would (had it been purchaſeable) have given a World for, in my proſperity; For, what ſhall a Man gain, though he poſſeſs the whole World, if he loſe his Soul? yea, what ſhall a Man give in Exchange for his Soul? And as to the preſent Cloud over me, the World beholds only the dark, not the light-ſide thereof; *Viz.* The wonderful providences, and preſervations, confer'd and accumilated, both upon me, and mine, during my above Eight Years reſtraint, and ſeparation; which if the Lord give me leave, and life, I ſhall in all humble

Pſal. 119. 75.

Mat. 16. 26.

thank-

thankfulneſs to God's glory, and his Churches good, more at large declare; He having preſerved me often, as he did *David*, *Daniel*, and the Three Children in the Cave, Lyons Den, and Fiery Furnace; and provided for me, and mine, as ſtrangely as he did for *Eliath*, when fed with Fleſh by the Beaks of wilde and Fleſh-devouring Ravens. 1 Sam. 24. 7, 8. Dan. 6. 23. Dan. 3. 27. 1 King. 17. 6.

Eternal Father, Son, and Holy Ghoſt, Three glorious Perſons, One Omnipotent, and Incomprehenſible God, and Beeing; my God in Covenant, my gracious Father, in thy only begotten, and beloved Son, the Lord Jeſus Chriſt, my alone Redeemer; The only Fountain of love, and goodneſs; for thou art love, and a God of tender mercies: Who didſt not only give me a large paternal Eſtate, but when that was all taken from me, for five Years, in the late Wars, didſt in that time of my want, and neceſſity, relieve me and my numerous Family by the gift of a good Revenue, (the Legacy of my Wifes Father) who did not only after the end of the late troubles, in the Year 1646. Reſtore to me my confiſcated Eſtate; but greatly increaſed it, giving to me four good Houſes, moſt pleaſant Seats; which I built, and planted not, (as thou didſt once to *Iſrael*;) together with a revenue, of about Three Thouſand Three Hundered Pounds a Year, Lands of Inheritance. And now Lord, which is a favour above all the reſt, thou haſt been pleaſed to exchange my earthly poſſeſſion, for an Eternal Inheritance, purchaſt for me, by the infinitely precious blood of thy own Son, the Lord Jeſus Chriſt; And made ſure unto me, by thy deed, and new Covenant of Grace; Witneſſed, Sealed, and delivered to me, by the Holy Ghoſt, the Spirit of Truth. Thus Lord haſt thou made my loſs, my gain, and converted my earthly poverty, into the riches of Heaven; made me to thy people, and to after Ages, a Monument of thy mercy, and a witneſs of thy faithfulneſs; in preſerving me, when thou leadeſt me through the Fire, and through the Water, and delivereſt me in Six, and Seven troubles; Yea, whatſoever thou didſt ſo largely promiſe to thine, in the Ninety firſt *Pſalm*, by thy Prophet, thou haſt graciouſly fulfilled to me. Wherefore, I will take the Cup of Salvation, and call upon thy Name, O Lord; and pay my Vowes unto Thee, in the mid'ſt of the Congregation of thy People: Yea, by this Paper-Herald, I will proclaim and tranſmit to poſterity, the many great, and unparallel'd favours, to me, and mine; that ſo the future Generations, of thoſe that love, and fear thee, may truſt in thee, and praiſe, and ſerve thee alſo, until time ſhall be no more. Joh. 4. 8. Deut. 19. 1. Iſa. 43. 2. Job 5. 9. *Pſal.* 91. throughout. *Pſal.* 126. 13.

Amen.

The ROYAL EXCHANGE.

A Corolary Poem upon the former Subject.

WHen the Almighty Power, the Eternal Light,
The Abyss of Wisdome, living Spring
Of Life, and Goodness, out of Nothing's Night,
Brought forth the Seeds of every thing,
All Creatures were Created good: no change,
From their first Law, did then produce,
Any defect, in all this lower Range,
Of Works, prepared for Man's Use;

Gen. 1. throughout.

Till Man, their Lord, by Deviation
From God's blest Rule, brought, through his Curse,
A Change, upon this Worlds Creation;
Yea, Death, of all things the worst:
Hence is it, that the once pure Elements,
Corrupt, imperfect are; yea, fight
With one another; not at all content,
With Natures bounds, and their first right.

Gen. 3. 17.

Yea, limping Age, succeeds our frolick Youth;
And poverty, a prosp'rous State;
Disgrace, high honours; and disasters, doth
Dog our delights; now love, then hate
Affects Us; This Day we speak high,
The next, we cause have for to mourn;
Now we are well, to Morrow sick, and die;
Like Seas, our Calmes, fore-go a storm.

Thus living Creatures, and Inanimate,
Prove, and obey God's just Decree;
That Man that was unstedfast, and ingrate,
Might plagu'd be, with Inconstancy,
Of theirs, and of his own Condition;
And as in a cleer Mirror see,
(In order unto his Conversion)
Their Emptiness, and Vanity.

Psal. 148. 6.

Eccl. 1. 14.

These are Gods Hieroglyphicks, in which we,
By a conjunct Experience,
May read all Creatures Mutability,
If fixt not in the Eternal Ens.

Blest

Bleſt be our great Mathematician,
That from this low'r circumference,
Drawes all theſe lines, and makes them meet again,
Fixt in our Centre, God Immenſe.

Lord, to my ſelf, and others, thou haſt me,
Order'd to be, a Map of Change;
One of theſe teaching Figures, never free,
From ſome removes, (Theſe laſt more ſtrange
Then all forepaſt:) As from the ſecond place,
Of honour in three Nations State;
To be the Object of this Worlds diſgrace,
Of obliquy, and higheſt hate.

That after Twenty Years, hard ſervice done,
(Upon my Countreys call,) wherein
I loſt Five Thouſand Pounds; yet askt no boon,
Nor wages, whil'ſt I ſate therein,
Should now a Priſoner be for life; and dead,
As to the World, to Children, Wife,
From Saints, and publick Worſhip, ſeparated:
(My food, and comfort, joy, and life.)

That after divers Thouſand Pounds a Tear
Poſſeſſion, in a Moments time,
I ſhould deprived be of all, and fear,
A ſtarving both of me, and mine;
That of four noble houſes, and ſweet Seats,
In the prime places of this Ile;
I ſhould no Hive have for my ſwarmes receit,
But live abroad, as an Exile.

Dear Lord, am I Eliſha-*like, beſet,* 2 King. 6. 14, 15, 16, 17.
With Troops of troubles? doth the World,
Like to his Servants, crie, He's loſt? a Net
Of Miſery, is on him hurl'd.
Lord, open thou their Eyes, and they ſhall ſee,
That more is with me, than againſt;
That Changes, have Exchanges, ſent from Thee;
By which, my State is much advanſt.

Inſtead of Mundane honors buble, thou
Haſt me Adopted for thy Son; Rom. 8. 15.
And granted me to know it, and to bow
Both Knee, and Heart, for what is done;

Imprisonment for life, and long restraint,
Thou hast converted, made to be,
Gal. 5. 1. *A freedome; much inlarg'd, of which I vaunt,*
As now, enjoying more of Thee.

For Thousands loss of Pounds, and annual Rents,
And Houses like to Paradise;
Mar. 10.30. *Thou hast a Hundred-fold, (freed from events,)*
2 Cor. 4. 1,17. *Giv'n me; and life, that never dies;*
2 Cor. 5. 1, 2. *An House, not made with Hands, which is above,*
2 Tim. 4. 7, 8. *Eternal, built by Thee: yea more,*
Luke 12. 32. *A Crown, a Kingdome, where there's no remover;*
Assur'd, reserv'd for me in store.

Psal. 113. 5. *O! who is like to thee? who but a God,*
Can gifts confer, so rich as these?
Who would not service do to thee, whose Rod
Is dipt in Hony, and whose fees,
Are, for our weakness sake, set forth, compar'd,
To Empires, pretious Diadems,
But do as far exceed, Terrene rewards,
As Monarchs do, our common Men?

Let Worldly Princes, then, set a great rate,
Upon their Crowns, and Signories;
Wallow in pleasures; I'le not change my State,
Nor Prison, for their Royalties;
Mar. 10.30. *Much less my future hopes, and sure intaile,*
On me O Lord, through thy free grace,
Of an Eternal Kingdome, not to faile,
In Heaven, at th'end of my short Race.

Until which blessed Hour, for which I wait,
The Dayes of my appointed time,
Job 14. 14. *With* Job, *my Prison, I will dedicate*
Unto thy Service, as a place Divine;
To sing thy praises in, for this Exchange
Of Earth, for Heaven; So shall I be,
On Earth, in Heaven; until I change
My Place, but not my Company.

Amen.

Soli Deo Gloria.

AN ALPHABETICAL TABLE.

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423	*Upon God's gracious preserving many Persons of his Family from being hurt, or kill'd by the careless oversight of a Servant discharging a Gun laden with Bullets in the Room.*	*Providence.*	425
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PAge 337. Line 26 for *went*, *wert*. p. 361. l. 23. f. *in*, *into*. p. 364. l. 11. f. *Temple*, *Tempe*. p. 366. Mar. f. *Eclet. Epheſ.* p. 368. l. 4. f. *Meadoes*, *Meanders*. l. 26. f. *(and ſubjects of) fit ſubjects for*. p. 369. l. 30. f. *time*, *true*. p. 372. l. 7. f. *by*, *but*. l. 35. f. *comfort*, *conſort*. p. 373. l. 28. f. *be*, *by*. p. 374. l. 33. f. *fild*, *feild*. p. 376. l. 26. f. *and*, *Ar*. p. 379. l. 6. f. *twoe*, *twins*. p. 381. l. 24. f. *commenting*, *Cementing*. p. 382. l. 22. f. *draugt*, *drought*. l. 25. f. *Affection*, *Affliction*. l. 33. f. *this*, *his*. p. 364. l. 33. f. *(for) or*. l. 34. f. *Hive*, *Huwe*.. p. 386. l. 5. f. *wings*, *winds*. l. 11. f. *World*, *would*. l. 31. f. *morning*, *mourning*. p. 387. l 6. f. *feaverſh*, *feaveriſh*. l. 16. f. *Health*, *Heath*. p. 388. l. 16. f. *preluge*, *prelude*. p. 390. l. 23. f. *diſaſters*. *diſtempers*. p. 399. l. 32 f. *Chimicke*, *Chimicke*. p. 403. Mar. f. *Gen. Lamon*. p. 406. l. 4. f. *vareſt*, *rareſt*. l. 31. f. *downe*, *downie*. p. 410. Mar. f. *Eclet. 1. 7. 3. 1. 3. 7. 84* f. *Geneſ. 10: Geneſ. 19*. p. 411. l. 28. leave out O. p. 416. l. 30. f. *ſhakes*, *ſhales*. p. 419. l. 3. f. *your*, *you*. p. 424. Mar. f. *Pſal. 6. 43. Pſal. 64. 3*. p. 427. Mar. l. *Gen 15. 37. Gen. 15. 3*. f. *Gen. 22. r. Gen. 22, 17*. f. *Gen. 46. Gen. 16. 8*. p. 430. Mar. f. *Job 43. Job, 42*. p. 432. l. 14. f *thinges*, *Changes*.

The ERRATAES of the Press, which the Courteous Reader is desired to amend.

NOAHS Dove;

OR, AN

EPISTLE

OF

PEACE,

Directed to his Intirely affected Brethren, The

PRESBYTERIAN,

AND

CONGREGATIONAL-MEN,

As a Probable means for their Agreement and Union.

IMPRIMAT. *Joseph Carill.*

LONDON,
Printed for *T. W.* for *Ed. Husband*, Printer for the House of Commons. 1645.

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NOAH'S Dove;

OR, AN

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Directed to his

Entirely affected Brethren, the *Presbiterians*, and *Congregational-men*, as a probable means for their Agreement and Union.

Sincerely Beloved,

I Have read of Two Children contending in the Womb of their Mother, the one beloved, the other hated, but ye are both *Jacob's*, both the *Israel* of God, O far be it from such Brethren to rend and lacerate their Mothers bowels, or to fall out in the way. Are we not one Body, and have we not all one Spirit, one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all. I be-

Gen. 25. 22.

Mal. 1. 3.

Gen. 45. 24.

Eph. 4. 6.

Rom. 12. 1.

1 Cor. 12. 4.

Gal. 5. 22. mat. 11. 29. Joh. 13. 34, 35. 1 Cor. 6. 5, 6. 7. 10. mat. 24. 12. Verſ. 7. 10. Verſ. 11. & 24. Verſ. 26. & 24. Verſe 27. Gal. 1. 8. 2 Cor. 11. 13. Rev. 11. 15. Eph. 4. 14. Eph. 4. 3.

ſeech you by the mercies of God, by the excellent effects of charity, by the fruits of the ſpirit, by the examples and commands of the Lord Jeſus, and the Character of his Diſciples, be meek and lowly, and love one another; So ſhall the Plots of *Rome*, and Hell be prevented, and all Sectaries ſhut their Mouths. Why ſhould it be ſpoken to our ſhame, that there is not a wiſe Man amongſt us? No, not one that is able to judge between his brethren. But Brother aſperſes and declaims againſt Brother, and that before the Antichriſtians. Now therefore there is utterly a fault amongſt you; Know ye not that Revilers ſhall not inherit the Kingdom of God? But ſome will anſwer, that they have received a new light; O be cautious, that novelty Eclipſe not truth, ſince the laſt Days foretold and forewarn'd of by our Saviour, are at hand, wherein iniquity abounds, and the love of many waxes cold; hence Father againſt Son, and Son againſt Father, betraying one another, and hating one another; hence the Judgments of Famine and Peſtilence; Nation riſing up againſt Nation. So that the whole World ſeems to be on Fire before its time; Theſe Days, not I, but the Lord Jeſus the great Prophet of his Church, dictates and points out to be the time when many falſe Chriſts and Prophets (or Teachers of Chriſtianity) ſhall ariſe; who by their applauſe or excellency of parts, and external holineſs, by which they ſhall ſhew forth, as it were, ſigns and wonders, and gather a Multitude of Diſciples, Declaring that in ſuch a Meeting, be it in Woods or Deſerts, or in ſecret Chambers, the true way of Chriſt is to be found, deceiving as it were, if poſſible, the very Elect. Our Lord teaching us from hence, how neer a ſimilitude, theſe new Doctrines ſhall have to truth and true holineſs. But be they as *Paul*, or *Cephas* in the Church, or as Angels from Heaven, believe them not; for as the Lightning comes out of the Eaſt, and ſhines even to the Weſt, ſo ſhall alſo the glorious coming of the Son of Man be; that is, (as I humbly conceive) that his Goſpel, which at firſt broke out like Lightning in the Eaſt, ſhall in this laſt Age upon the ruines, and through the Clouds of ſpiritual *Babylon* dart it ſelf, and ſhine glorioufly in our Weſtern Churches, even to the *Indies*; that the other parallel Propheſie may be fulfilled by the ſubjecting and uniting Kingdomes of the Earth, unto the Kingdome of the Lord, and of his Chriſt.

Let us not then be carried about with every wind of Doctrine, but hold faſt the Goſpel delivered to us by Chriſt and his Apoſtles in the Unity of his Spirit, and the bond of peace, ſince

other Foundation can no Man lay, it being a ſin ſo much as to doubt, much more to defend, that the Fundamentals of our Religion, ſome of which are mentioned by the Author to the *Hebrews*, and received by the Churches in all Ages, are not to bind, as *de futuro*, as having a poſſibility upon new notions, to be null'd or chang'd, which is to make God a lyar, to undermine his Church, and to pull down the Pillars thereof; For if the Foundations be deſtroyed, What ſhall? Nay, what can the righteous do? Wherefore my humble ſuit unto our Maſter-builders, is, to keep the Foundation unmoveable, not permitting a Reſurrection to ancient Hereticks before the time, that ſo whatſoever Men build thereon, whether it be Gold or Stubble, may be brought to the Teſt in this Fiery Tryal.

1 Cor. 3. 11.
Rom. 14. 23.
Heb. 6. 1.
Pſal. 11. 3.
1 Cor. 3. 12.

Stand faſt therefore *Brethren* in that liberty wherein Chriſt hath made us free, not making your liberty a Cloak for maliciouſneſs, not for an occaſion to the Fleſh, but by love ſerve one another; judging thus of one another, that he that loves his brother, abides in the light; but he that hates his brother, whatſoever he may boaſt of new diſcoveries, walks in darkneſs, and knows not whether he goes. *Because* that darkneſs hath blinded his eyes, and that whatſoever ſeems to be religious, and yet bridles not his Tongue, he deceives his own heart, and his Religion is vain.

Gal. 5. 1, 13.
1 Joh. 2. 9. 1.
Jam. 1. 16.

But that I may not only perſwade, but offer my Mite, I ſhall in all humility propoſe a medium; which if found agreeable to the Word of God, may through the bleſſing of the Almighty make up the breach, and reconcile your greateſt difference.

I conceive you both agree in theſe particulars, That all ſhall be Members, and have right to vote in your Churches (from which Votes Women are excepted) ſhall not only be free from juſt ſcandal, that is prophaneſs, and the impenitent practice of any known Sin, but be indowed with a ſufficiency of knowledge; to which end (ſince your accord in the principles of Religion) I hope there will be ſpeedily ſet forth and eſtabliſht, one ſhort Catechiſme for Information and Examination. Next, in condeſcention to the impediments, I hear it is mutually reſolved, that the Government of their reſpective Members, reconciling of inferiour differences, and ordering their Converſations, even as far as Or-

1 Cor. 14. 34.
2 Tim. 2. 11.
1 Cor. 5. 11.
2 Cor. 6. 14, 17

dination, and the Cenſure of Excommunication, reſpect being had in Appeals to the Advice and Reſults of the Claſſes and Provincial Synods, and ſaving to the *Preſbyterians*, their right be ordered by their particular Congregations.

Eph. 2. 21. Thus far we are knit together in one ſpiritual building and Temple of God. The great difference, if I underſtand it, is, the Tegument and Covering, which is indeed the Ornament, coupling and ſtrength of the whole Ædifice: as where ſhall reſt (as to us) under the ſame Scepter, the determinative and concluding Power, the end of Appeals, the regulation of that unlimited Plea, and over-much extended liberty of Conſcience, that ſo we may be one, as Chriſt and his Father are one; this, ſome of you fix in a general Aſſembly, others limit to a particular Congregation; The firſt pleads not only Scripture analogically, but prudence for preſerving union, and preventing of Tumults; as alſo antiquity, from the parallel in general Counſels and Parliaments, affirming that the other way, hath no Grounds in Scripture, ſince Churches were neceſſarily independant, no State being then Chriſtian, that this way (by reaſon that our corrupt Nature hath no check) is deſtructive to the Unity of Religion: Since, according to the number of the Congregations will their Opinions, as alſo pernicious to Common-wealths; there being no Fewds ſo bloody and irreconcileable, as thoſe that break out about points of Faith; inſtance in the Warres between *Turke* and *Perſian*, Papiſts and Proteſtants in the *Lutheran* Conteſtations and *Arian* Perſecutions.

Joh. 17. 21.

Laſtly, They conclude an inconſiſtency in this way with Relations and Callings, diſaffection and departure from Bed, Board, Families, and Imployments, being experimental conſequences of Religious differences.

On the other ſide, the contracting party affirm, that a general Aſſembly differs but in Name from a Conclave of Cardinals, or Prelatical Synod, that every Member of the Church is free, and ought not in matters of Faith, to conclude himſelf by Proxy, that no Church hath power over another, or brethren (ſince the Apoſtles,) have dominion over the Conſciences of their brethren, that their platform of Church Government ought to be, and is *Jure Divino*, that the

the Evangelical Scripture ſets forth theirs, and no other.

Now dear Brethren, give me your pardon and leave with *Moſes*, to ſtep in betwixt your Combatings with his *Abraham's* words, Why do ye contend, being ye are Brethren? it may be God giving a bleſſing, and each of you in his hand, I ſhall in my Propoſition be a Medium to unite you, (only deſpiſe not my endeavours) ſince the Lord hides many things from the wiſe and prudent, and reveales them to Babes. Exod. 2. 13. Gen. 13. 8. Mat. 11. 25.

But to proceed, I obſerve neither of you arrogate to your ſelves an infallibility, but piouſly ſeek an Orthodox and prudential way of Government, for the attaining and preſerving GOD's truth; bleſſed are your endeavours; yea they ſhall be bleſſed. Wherefore I ask the *Presbiterians*, Why do ye extol and lift up a general Aſſembly above the reſt of the Flock of Chriſt? To the *Independents*, I ſay, Why do ye prefer the Judgment of one particular Congregation, before the joynt Votes of all refined Chriſtian Churches of the Kingdome? ſurely the firſt will yield to me, that where moſt of God's People are, in their judgment, there is the greateſt meaſure of his Spirit; and to ſuch Aſſemblies principally, and to their Votes, are made all thoſe gracious promiſes (I need not quote the places) concerning Chriſt's Spirit and Preſence; I mean to ſuch a Multitude, not of Men only, but of purged and viſible Believers.

The other, I preſume, both from Grounds of Scripture, and Reaſon, will grant, that could the Votes of all the reputed and received Members of Chriſt, of their ſeveral Churches, be joyntly taken, and in one place, they muſt be accepted, and are but as the Vote of one great Congregation; which though it hath an increaſe of Miniſters and Elders, yet according to a true definition, for Eſſence, is a Church, and that more eminently, though not more truly, than the particular Congregations, of whom it conſiſts, even as an Aſſembly made up of many Families, called by the Apoſtles, Churches of God; is more excellent than its ſubdiviſions. Col. 4. 15. Rom. 16. 5.

But that I may make good by Scripture, this incorpora-

ing of Churches conjuncture and union of Votes, I shall remember you of these Three Chief Proofs, and Lights of Church Government, both for Doctrine and manners. The first shewes the Primitive and Apostolique way of ending Controversies in Doctrine, by the summoning that great Assembly of the Members of the Churches of *Jerusalem* and *Judea*; of which Churches read *Acts* 11. 1. and *Gallat.* 1. 22. Therefore called a Multitude, *Acts* 15. 12. In which the Apostles (although indued with an infallible Spirit) and the Elders of the Churches did not only Vote, and Decree matters (though that in many cases wherein the People consents, such Votes may be, and are necessary, expedient and lawful) but the whole Church, Verse 22. which compared with *Acts* 2. Verse 41. wherein Three Thousand are said to be converted; and with *Acts* 4. Verse 4. wherein Five Thousand were by One Sermon converted, clearly demonstrates, that this Assembly was composed of many Congregations, as further appeares from the Apostles Teaching and Preaching in every House, *Acts* 5. 42. How else could Eight Thousand Men, besides Women and Children, be taught and edified.

The like is proved from the Election and choice of the Seven Deacons, by the Vote of the Multitude, *Acts* 6. 5. where the Apostles, and Elders also were present; yea those whom the Holy Ghost *Acts* 2. 47. calls a Church in a Nationall respect, he calls Churches, *Acts* 9. 31. in a Congregational consideration. And lastly, in *Corinth* there more than probably appeares to be many Congregations, else whence or where were these discentions and divisions? some saying, I am of *Paul*; others, I am of *Apollo*, of *Cephas*, 1 *Cor.* 1. 12. All the Members of which were commanded to meet in one Assembly for the Excommunication of the incestuous Persons, 1 *Cor.* 5. 4. Where note, they were to meet, to whom the Epistle was directed, and who are admonished to mourn: But the Epistle and Exhortation was directed to the whole Church of *Corinth*, and not to the Elders only; *Ergo*, the whole Congregation, when they shall desire it, have a right to a Vote and censure.

Compare Rom. 16. 16. with the Postscript of that Epistle.

Having thus fully proved by Scripture, that in Cities and Provinces, and consequently in Kingdomes, the Members of particular Congregations may, and were by command

mand to meet for the deciding of any great difference, yea, the Apoſtles, though of an infallible Spirit, did not contradict, but gave both approbation and inſtitution to that liberty. I ſhall with humbleſt ſubmiſſion offer this following prepoſition, as a right and fit Medium of reconciliation. That in all great Schiſmes and Hereſies, over-ſpreading whole Churches, if the breach cannot be made up by advice, argument, and ſubordinate Diſcipline, either Congregational or *Presbyterian*, an Appeal be made to a general Aſſembly, who after the ſtating, diſputing, and voting ſuch Points in difference, together with the merit of the offence (the Recuſant Church or Churches, notwithſtanding continuing unſatisfied) that then the Aſſembly adjourn that Seſſions for Three Moneths; in which time, the Aſſembly, Members of each Congregation to be ordered after Faſting and Prayer, to ſtate the Queſtion, and declare their Arguments, and Judgment of the General Aſſembly to their particular Churches, and ſo accordingly at that Meeting receive and bring up each Churches Vote and Sentence, with the number (becauſe of the diſproportion of Pariſhes) ſumm'd up of thoſe that affirm, and thoſe that diſcent, that ſo at the next Seſſion the Queſtion may be decided and concluded by the major Vote, both of Churches and Members; which Scripture-way will not only by a Religious Policy from time to time diſcover the temper, pulſe, and inclination of the whole Kingdome, and conſequently adminiſter a great help and direction to Government, but will give full ſatisfaction to all, (unleſs to obſtinate Hereticks) as being the Judgment and Vote (even by the Pole) of all the viſible and undividual Chriſtians of the Kingdome politically united, as in one Congregation; yea the diſobedient will be left without excuſe, and juſtly lyable to their Sentence of Excommunication.

Act. 1. 15. 23.

Act. 21. 22.

But put the Queſtion, a conſiderable number of Churches in the Kingdome give in their Vote, with a new opinion hazarding a rent and diviſion in the Nation?

I Anſwer, that upon ſo ſad an occaſion, our Church (in imitation of the ancient calling of General Counſels, upon the over-flowing of Hereſie) ought to deſire the Judgment and aſſiſtance, and that by additional Votes (if it may be) of all the reformed Churches in the World,

which comes neereſt to the Judgment of the holy Catholick Church, the Body of Chriſt, to which he hath promiſed his preſence and ſpirit of truth to the end; and therefore muſt, as to each particular State or Church, though not infallibly, yet prudentially, end and conclude by obedience, either active or paſſive, the diſcenting Churches, whom the civil Magiſtrate, after the Churches Excommunication, is to order by Baniſhment or leſſer puniſhment, according as their Doctrines ſhall be more or leſs prejudicial to the State wherein they live: Which, ſince they ſuffer as evil doers, is (as to that Common-wealth) a civil and neceſſary act of preſervative Juſtice, not an inforcing of Conſcience or Perſecution.

Mat. 28. 20.

2 Cor. 15. v. 12, 13, 14.

Mat. 18. 17.

Thus fervently beſeeching the bleſſing of the All-wiſe God, upon my poor endeavours, truſting that in the Bowels of love and charity, I have in ſincerity and plainneſs declared unto you the mind of Chriſt in all humility, I conclude,

The unworthieſt of all the Servants

of the Lord Jeſus,

J. H.

FINIS.